

THE
QUARTERLY REVIEW
OF THE
EVANGELICAL LUTHERAN CHURCH.
OCTOBER, 1877.

ARTICLE I.

AUGSBURG CONFESSION, ART. XII., OF REPENTANCE.

HOLMAN LECTURE FOR 1877.*

By S. W. HARKEY, D. D.

Christianity, in its relation to man, is both *external* and *internal*—objective and subjective. It contains a system of truth, not of man's own discovery, but revealed by God. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1: 21. It is addressed to his reason and consciousness, and he is expected to receive it, to seek to understand it correctly, to believe it, and to practice its precepts and duties in his life. It is to him a divine rule of life. All its institutions too, as the Church, with her Gospel, ministry, worship, sacraments, and benevolent operations, belong to the external or objective of Christianity.

But such external religion must have its counterpart in the soul of the believer. There must be a work of grace in

*Twelfth Lecture on the Augsburg Confession on the Holman Foundation in the Theological Seminary, Gettysburg, delivered on Monday evening, June 25, 1877.

the heart, consisting of knowledge of sin, repentance of sin, faith in Christ, love to God and man, holiness, and an internal life of piety. "The kingdom of God is within you," Luke 17 : 21, "And be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness," Eph. 4 : 23, 24. "Therefore, if any man be in Christ, he is a new creature: old things are passed away ; behold all things are become new," 2 Cor. 5 : 17.

An external religion may exist without the internal ; and then it is a body without a soul, a form without a life, a system of dry, dead dogmas and ceremonies, which can accomplish nothing for the enlightenment and salvation of the race. This was the great error of the Romish Church. She had an immense and most powerful hierarchy, a grand system of doctrines, rules, forms, and ceremonies—a mighty politico-religious establishment, which controlled men's hearts and consciences, making the most abject slaves of them, and ruling the world with a rod of iron. But true spiritual life—the life of repentance, faith, love, holiness, and piety in the soul—was wholly lost in the Church as such. Only in individual cases, and in spite of the Church and her teaching and influence, do we find any trace of it. For more than a thousand years previous to the Reformation, the true doctrine of repentance, faith, and justification had been utterly perverted by Rome. She had rejected almost the whole system of *Evangelical Christianity*, taught by Christ and the Apostles, and had substituted in its place a most burdensome religion of works, penance, fasts, confessions, church ceremonies, pilgrimages, indulgences, and the like. Man was not to be saved by "Repentance toward God, and faith toward our Lord Jesus Christ," Acts 20 : 21, but really without Christ, by his own works and merits. His sins were to be washed away by Baptism, as a mere work, *ex opere operato* ; and if he sinned again afterwards, he must make atonement for himself by a series of mortifications of the flesh in church imposed penances, and by confessing to the priest and obtaining his ghostly absolution. Christ and his precious salvation

were covered up—yea, buried out of sight, beneath a great mass of human corruptions and inventions.

"The vital doctrines of Christianity," says D'Aubigne, "had almost entirely disappeared, and with them the life and light that constitute the essence of the religion of God. The spiritual strength of the Church was gone. She lay an exhausted, enfeebled, and almost lifeless body, extended over that part of the world, which the Roman empire had occupied."*

And again,

"It was especially by the system of penance, which flowed immediately from Pelagianism, that Christianity was perverted. At first, penance had consisted in certain public expressions of repentance, required by the Church from those who had been excluded on account of scandals, and who desired to be received again into its bosom.

"But by degrees penance was extended to every sin, even to the most secret, and was considered as a sort of punishment to which it was necessary to submit, in order to obtain the forgiveness of God through the priest's absolution.

"Ecclesiastical penance was thus confounded with Christian repentance, without which there can be neither justification nor sanctification. Instead of looking to Christ alone for pardon through faith, it was sought for principally in the Church through penitential works.

"Great importance was soon attached to external marks of repentance—to tears, fasting, and mortification of the flesh; and the inward regeneration of the heart, which alone constitutes a real conversion, was forgotten.

"The penitential works, thus substituted for the salvation of God, were multiplied in the Church from Tertullian (born A. D. 160,) down to the thirteenth century. Men were required to fast, to go barefoot, to wear no linen, &c.; to quit their homes and their native land for distant countries; or to renounce the world and embrace a monastic life.

"In the eleventh century voluntary flagellations were superadded to these practices: somewhat later they became quite a mania in Italy, which was then in a very disturbed state. Nobles and peasants, old and young, even children of five years of age, whose only covering was a cloth tied round the middle, went in pairs, by hundreds, thousands, and tens of thousands, through the towns and villages, visiting the churches in the depth of winter. Armed with scourges they

* History of the Reformation, Vol. I. p. 68.

flogged each other without pity, and the streets resounded with cries and groans, that drew tears from all who heard them."*

What a terrible showing is not this of what must follow when the true doctrine of repentance and faith is lost or perverted! So even Luther, when a young man, though then already one of the best educated and most intelligent of his day, was in utter darkness as to the way of salvation, when distressed and alarmed on account of sin. He knew not that he could come to Christ for pardon, nor how to come. He commenced to torment himself by penance—to labor, fast, and pray, after the papal plan, and do all sorts of works—he entered a Monastery to be shut out from the world entirely, and most zealously and conscientiously devoted himself to the observance of all its rules and duties—sometimes for many days eating almost nothing, lying on the hard floor of his cell, agonizing and struggling day and night to obtain the forgiveness of his sins, until he came near destroying his own life, all to no purpose, for his soul could find in this way no peace. What a grand deliverance did God grant him, when afterwards, he was led to trust in Christ by faith, and, “being justified by faith, to have peace with God through our Lord Jesus Christ,” Many years afterwards, when he had come clearly and fully into the light on this great subject, he wrote as follows:

“It was impossible that the Papists should teach correctly concerning repentance, since they did not understand the nature of sin correctly. They were in error in regard to original sin, maintaining that man’s natural powers remained entire and uncorrupted, that his reason could yet teach correctly and his will act right, and that God does certainly give his grace, when man, in the use of his free will, does as well as he can.

“From this it must follow that they would repent only of *actual* sins, as willful wicked thoughts, (for bad emotions, lusts, and desires, were no sins), wicked language and actions, which the free will might have omitted.

“And to such repentance they reckoned three parts, namely,

* History of the Reformation, Vol. I. pp. 54, 55.

sorrow, confession, and satisfaction, with the comfort and assurance, that any person who did properly have sorrow, and confess, and make satisfactions, had thereby merited pardon and paid God the debt of sin! Accordingly they directed the people, when alarmed on account of sin, to trust in *their own works*. * * In all this there was no Christ, nor a thought of faith in him; but men hoped to overcome and destroy sins in the sight of God, by their own works; under such impressions we too became monks and priests, that we might set ourselves against sins!" *

And Melancthon also, testifies to the utterly erroneous teaching of the Papists on this subject. He says:

"All honorable honest men of intelligence, of high and low station, even the Theologians themselves, will have to confess, as also our enemies, convinced beyond doubt, in their own hearts, that formerly, before Dr. Luther wrote, there existed only the most dark and confused writings and books on the subject of Repentance. One may see with the sententiaries what innumerable useless questions there are, which as yet no Theologians even, have been able sufficiently to explain. Much less could the people get any just conception of the subject out of their sermons and books, or see, which certainly is specially necessary in true repentance, how or in what way the heart and conscience must seek for rest and peace. And even now we may challenge any one of them to come forth, who could, out of their books, instruct a single soul to understand and know with certainty when sins are forgiven! Gracious God! What blindness do we see here! How they know just nothing at all about the subject! How are their writings utter night and darkness!" †

And then he proceeds to point out some of these curious questions and errors, a few of which we may give in our own language. They ask whether forgiveness of sins takes place in *attrition* or *contrition*? And if forgiveness is granted on account of sorrow or contrition, why then is absolution necessary? And if sins are already pardoned, where then is the necessity of the Power of the Keys? They say that God *must* forgive us our sins, if we perform good works, without grace—that we merit grace by attrition or sorrow—that if

* Smalcald Articles, p.

† Apology, p. 168.

flogged each other without pity, and the streets resounded with cries and groans, that drew tears from all who heard them."*

What a terrible showing is not this of what must follow when the true doctrine of repentance and faith is lost or perverted! So even Luther, when a young man, though then already one of the best educated and most intelligent of his day, was in utter darkness as to the way of salvation, when distressed and alarmed on account of sin. He knew not that he could come to Christ for pardon, nor how to come. He commenced to torment himself by penance—to labor, fast, and pray, after the papal plan, and do all sorts of works—he entered a Monastery to be shut out from the world entirely, and most zealously and conscientiously devoted himself to the observance of all its rules and duties—sometimes for many days eating almost nothing, lying on the hard floor of his cell, agonizing and struggling day and night to obtain the forgiveness of his sins, until he came near destroying his own life, all to no purpose, for his soul could find in this way no peace. What a grand deliverance did God grant him, when afterwards, he was led to trust in Christ by faith, and, “being justified by faith, to have peace with God through our Lord Jesus Christ.” Many years afterwards, when he had come clearly and fully into the light on this great subject, he wrote as follows:

“It was impossible that the Papists should teach correctly concerning repentance, since they did not understand the nature of sin correctly. They were in error in regard to original sin, maintaining that man’s natural powers remained entire and uncorrupted, that his reason could yet teach correctly and his will act right, and that God does certainly give his grace, when man, in the use of his free will, does as well as he can.

“From this it must follow that they would repent only of *actual* sins, as willful wicked thoughts, (for bad emotions, lusts, and desires, were no sins), wicked language and actions, which the free will might have omitted.

“And to such repentance they reckoned three parts, namely,

* History of the Reformation, Vol. I. pp. 54, 55.

sorrow, confession, and satisfaction, with the comfort and assurance, that any person who did properly have sorrow, and confess, and make satisfactions, had thereby merited pardon and paid God the debt of sin! Accordingly they directed the people, when alarmed on account of sin, to trust in *their own works*. * * In all this there was no Christ, nor a thought of faith in him; but men hoped to overcome and destroy sins in the sight of God, by their own works; under such impressions we too became monks and priests, that we might set ourselves against sins!" *

And Melancthon also, testifies to the utterly erroneous teaching of the Papists on this subject. He says:

"All honorable honest men of intelligence, of high and low station, even the Theologians themselves, will have to confess, as also our enemies, convinced beyond doubt, in their own hearts, that formerly, before Dr. Luther wrote, there existed only the most dark and confused writings and books on the subject of Repentance. One may see with the sententiaries what innumerable useless questions there are, which as yet no Theologians even, have been able sufficiently to explain. Much less could the people get any just conception of the subject out of their sermons and books, or see, which certainly is specially necessary in true repentance, how or in what way the heart and conscience must seek for rest and peace. And even now we may challenge any one of them to come forth, who could, out of their books, instruct a single soul to understand and know with certainty when sins are forgiven! Gracious God! What blindness do we see here! How they know just nothing at all about the subject! How are their writings utter night and darkness!" †

And then he proceeds to point out some of these curious questions and errors, a few of which we may give in our own language. They ask whether forgiveness of sins takes place in *attrition* or *contrition*? And if forgiveness is granted on account of sorrow or contrition, why then is absolution necessary? And if sins are already pardoned, where then is the necessity of the Power of the Keys? They say that God *must* forgive us our sins, if we perform good works, without grace—that we merit grace by attrition or sorrow—that if

* Smalcald Articles, p.

† Apology, p. 168.

we hate sins, and rebuke them in ourselves, this is sufficient to blot them out—that it is on account of sorrow that we obtain forgiveness of sins, and not on account of faith in Christ—that in confession the actual enumeration of all our sins is necessary, and none can be forgiven but those that are thus enumerated—that in the sacrament of Penance we obtain grace *ex opere operato*, even when the heart is not in the work, and when there is no faith in Christ—that in the exercise of the Power of the Keys souls may be redeemed from Purgatory by means of Indulgences—and much more of such miserable stuff. From this we may see how utterly lost was all true evangelical piety in the Church of Rome, at the commencement of the Reformation.

Under these circumstances our Reformers were required to state the real truth of God on this subject, which they seek to do, in few words, in the twelfth Article of the Confession, as follows :

“Of Repentance it is taught, that those who have sinned after Baptism, may at all times obtain forgiveness of sins, if they come to repentance; and to them absolution should not be denied by the Church. And true Repentance properly is sorrow for sin, and to be alarmed on account of it, and yet with this to believe the Gospel and absolution, that sins are forgiven, and grace obtained through Christ, which faith again comforts the heart and restores it to peace. Afterwards such persons must abstain from all sin, and reformation of life must follow, which are the fruits of Repentance, as John says, Matt. 3 : 8, ‘Bring forth therefore fruits meet for repentance.’

“Here they are rejected who teach that such as have once become pious cannot fall again.

“On the other hand the Novatians are also condemned, who denied absolution to such as had sinned after Baptism.

“Those also are rejected who teach that we do not obtain forgiveness of sins by faith in Christ, but by the merits of our own good works.”

We must consider well the position and object of the authors of the Confession—must place ourselves, as nearly as possible, in their circumstances, to understand them correctly. They were not *revolutionists*, pulling down and destroying

everything before them—making “havoc of the Church,” by uprooting “the wheat with the tares;” but they were *true Reformers*, most conscientiously anxious not to do injustice to Rome—not to find errors where there were none—but to retain every thing that was true and good in Catholicism, and to point out and change only that which was false and evil. This will account, in part at least, for the language used in our Article, and the *manner* in which they present the subject. Protestant writers of the present day would scarcely think of beginning an Article on Repentance by referring first to those “who have sinned after Baptism.” Repentance must be the same for all men, as well those who have not been baptized, as those who have. In all cases it must consist of the two parts, sorrow for sin and faith in Christ, as they have it, and it is equally necessary for all men. But at the time of the Reformation, especially among Romanists, Repentance, as far as they had any ideas on the subject at all, was associated with sins committed after baptism, confessions to the Priest and Absolution. To this state of things the shape of the Article is undoubtedly due.

A brief analysis of the doctrines taught or implied in the Article gives us the following result:

1. *That persons may sin or fall again after Baptism.* “Quod lapsis post baptismum,” that such as have *fallen* after Baptism—even those who have been justified may again lose the Holy Spirit, and hence the Confessors “condemn those who deny that men once justified can lose the Spirit of God.”

It is of course implied that sins are forgiven in true Baptism, whether the subject be an infant or an adult person. And yet, whatever be the effects or benefits of Baptism—whatever change the Spirit of God may produce in the soul, through it as a means, and in the condition and relations of the subject, they are not such that he may not again sin or fall from the new state into which it placed him.

2. *But the condition of such fallen ones, though sad and greatly to be deplored, is not utterly hopeless—not beyond the reach of mercy and recovery.* Like other sinners they “may at all times obtain forgiveness of their sins, if they repent.” Not

by a system of penance or self-inflicted tortures can they be restored—not by means of indulgences, meritorious works, self-denials and sufferings, as the Romanists taught; but by *Repentance*. Whenever they truly repent their sins will be forgiven them. But without true repentance there is no pardon, and no salvation.

3. *That as God pardons such fallen ones when they truly repent, "the Church should not refuse to grant absolution unto them."* As they have obtained the *Divine* forgiveness, the Church ought also to grant its forgiveness, and gladly restore these returning prodigals to membership, and the full enjoyment of all the rights and privileges of members.

4. *But true Repentance, in its full and complete sense, properly consists of two parts. The one is sorrow for sin, and the other is faith in Christ.* And though these two parts may be considered separately, yet are they so united as to constitute one complete whole. Neither can be fully presented, understood, or attained without the other. The one wounds, the other heals; the one alarms and condemns, the other pardons and brings peace again to the soul; the one points to Sinai, the other to Calvary.

5. *That good works and reformation of life must follow, if our repentance be genuine; for these are its legitimate fruits.* No person who has truly repented of sin, can continue still to live in sin, for this would be a contradiction. He cannot be sorry for and hate that which he still loves and practices! On the contrary, he must forsake all sin, lead a pious and holy life, and "perform all manner of good works."

6. Holding these doctrines, the Reformers, in our Article, reject the four following errors:

First, That those who have once become pious may not again lose the Spirit of God, and fall into sin.

Second, That men may attain to such perfection in this life that they cannot sin any more.

Third, That those who have fallen into sin after baptism, should not be restored again by the Church, even when they truly repent.

Fourth, That justification or pardon of sin is not obtained by faith in Christ, but by our own merits and good works.

These were regarded as serious errors by our Confessors, and are therefore here condemned and rejected.

So much by way of an analysis of our Article. It is plain that a full development of all these points would require a volume, and not a brief Lecture. The field is quite too vast, and we must therefore pass over some points very hastily, or not touch them at all, and give our attention mainly to one or two.

I. REPENTANCE AND REMISSION OF SINS AS CONNECTED WITH BAPTISM.

The Confessors do not state, in this twelfth Article, that they hold, that sins are forgiven in Baptism, and that the baptized person is in a state of grace or favor with God: but this is taught by implication. Hence sinning after Baptism is represented as "losing the Spirit of God," and falling from grace, and the restoration of such as requiring *special* repentance and absolution, that is, pardon and re-admission by the Church. It is however not difficult to ascertain what they did hold on this subject, by referring to other articles of the Confession, and other sources of information. In Article II., which treats of *Original Sin*, they say:

"This disease, or natural depravity, is truly sin, condemning and bringing eternal death upon all that are not born again by Baptism and the Holy Spirit."

Here the *new birth* is "by Baptism and the Holy Spirit:" the Holy Spirit as the agent, and Baptism as the means. The condition and the relations of the baptized person are so changed, that it may be said of him, he is "born again," and is no longer condemned to eternal death on account of original sin.

In the *ninth* Article, which treats of Baptism, they say:

"Of Baptism, it is taught that it is necessary (*ad salutem*, adds the Latin), and that through it grace is offered, and

that children also ought to be baptized, who by such baptism are dedicated to God, and received into his favor."

In *Luther's Smaller Catechism*, we have several important questions and answers on this subject, as follows:

Question: "What are the gifts or benefits of Baptism?"

Ans. "It worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe, as the word and promise of God declare."

Question: "How can water produce such great effects?"

Ans. "It is not the water that produces them; but the *word of God* which accompanies and is connected with the water, and our faith which relies on the word of God connected with the water. For the water, without the word of God, is simply water and no Baptism. But when connected with the word of God, it is a baptism, that is, a gracious water of life, and a 'washing of regeneration' in the Holy Ghost."

From this, and much more that might be cited, it is clear enough that the Confessors held and taught that sins are forgiven, and grace is bestowed in the administration of the Sacrament of Baptism. I suppose that this point will not be disputed.

But what is true Baptism as they held it? I answer, that they regarded the four following things as necessary to constitute true Baptism: 1. *The Divine Agency*: the presence and work of the Holy Spirit. 2. *The Human Agency*: the use of water applied to the subject, in a proper manner, by an authorized person. 3. *The Word of God*, "which accompanies and is connected with the water." The act must not only be performed "in the name of the Father, and of the Son, and of the Holy Ghost," but with prayer, and by the authority of the Lord Jesus Christ, and in obedience to his express command. 4. "*Our Faith*, confiding in this word of God, in the use of baptismal water." If any one of these be absent, it is no Baptism. If the Holy Spirit, the Divine Agency, be absent—or there be no water used in a proper way—or no word or command of God—or there be no true faith in the administrator, or the subject, or the persons concerned and present, it is no Baptism. But having all these present, then, according to the teaching of our Confes-

sors, the subject is born again by Baptism and the Holy Spirit," or, in the language of Christ to Nicodemus, "born of water and of the Spirit." Then such baptized person, whether infant or adult, is delivered from condemnation and eternal death—To him the grace of God is offered, as he is offered and dedicated to God—He is received into the Divine favor—The Holy Spirit, through this ordinance as a means, and because of "faith confiding in the word of God," "causes the forgiveness of sin, delivers from death and the devil, and gives everlasting salvation to those that believe." Such a baptized person must now be declared pardoned, free from sin, a child of God and an heir of heaven.

This seems to be the true doctrine of the Lutheran Church on this subject. It is no 'baptismal regeneration' *ex opere operato*, as the Papists held, and still hold it. It is no BAPTISMAL OR WATER regeneration at all; for "it is not the water that does it." But it is Holy Ghost regeneration, through Baptism, the word of God, and prayer as means. It will scarcely be denied that an infant, being thus baptized, may be regenerated by the Holy Ghost without repentance and faith on *its own part*, it being, properly speaking, capable of neither; but adult persons are proper subjects for Baptism only when they repent and believe in the Lord Jesus Christ. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost," Tit. 3 : 5. Of course we can speak of infant regeneration, in any case, only in the limited specific sense of the word as denoting alone the *divine agency*—the work of the Holy Spirit, the subject being wholly passive. It is clear also that the Scriptures do connect pardon of sin and salvation with Baptism. "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark 16 : 16. On the day of Pentecost, when the awakened multitudes asked, "Men and brethren what shall we do?" Peter replied: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2 : 38. And the Lord sent the

devout Ananias to the now penitent Saul of Tarsus, to say to him, among other things: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord," Acts 22 : 16. From these and other passages of God's Word we see that faith and Baptism secure salvation—that men are born again "of water and of the Spirit"—that they must *repent and be baptized* in the name of Jesus Christ "for the *remission of sins*"—that by Baptism Paul was to "*wash away his sins*"—that it is "*the washing* (or bath) *of regeneration*, and the renewing of the Holy Ghost." It is a lame subterfuge to say, as Dr. Macknight has done, and thousands of others with him, that in all these passages it does not mean that "any change in the nature of the baptized person is produced by Baptism, but it is an emblem of the purification of his soul from sin."* Of course Baptism itself does not produce the change—"it is not the water that produces it," we must say again with Luther; but it is "the renewing of the Holy Ghost;" or "the renewing," (the change), "is by the Holy Ghost."

Though this doctrine has been greatly misunderstood and perverted, especially in the Church of Rome, its history is interesting in a high degree, and sheds much light upon the subject. We are told that it was customary among the Jewish Doctors, "when they admitted a proselyte into their Church by Baptism, always to speak of him as *one born again*." The manner of speaking and teaching of Christ and the Apostles, we have just seen. And as far back as the *second century*, Mosheim (Vol I. p. 69) tells us, "that adult persons were prepared for Baptism by abstinence, prayer and other pious exercises"—"that the Sacrament of Baptism administered publicly twice every year," namely, at Easter and Pentecost—"that the persons that were to be baptized repeated the Creed, confessed and renounced their sins, and particularly the devil and his pompous allurements"—"that after Baptism, they received the sign of the Cross, were anointed, and, by prayers and the imposition of

* See Macknight on the Epistles, Titus 3 : 5.

hands, were solemnly recommended to the mercy of God, and dedicated to his service; in consequence of which they received milk and honey, which concluded the ceremony." All this was evidently intended to convey the idea that these baptized persons were now "new creatures," cleansed from sin, and received into favor with God.

In the *third* century, says the same author, (Vol. I. p. 91, 92):

"There were twice a year, stated times, when Baptism was administered to such as, after a long course of trial and preparation, offered themselves as candidates for the profession of Christianity. * * The remission of sin was thought to be its immediate and happy fruit; while the Bishop, by prayer and the imposition of hands, was supposed to confer those sanctifying gifts of the Holy Ghost, which are necessary to a life of righteousness and virtue. * * After the administration of Baptism, the candidates returned home, adorned with crowns, and arrayed in white garments, as sacred emblems; the former, of their victory over sin and the world; and the latter, of their inward purity and innocence. * * * It was a custom with many, in this century, to put off their baptism to the last hour, that thus, immediately after receiving, by this rite, the remission of their sins, they might ascend, pure and spotless, to the mansions of life and immortality."

Thus Constantine the Great, lived nearly a quarter of a century without Baptism, after he professed to have become a believer in Christianity, and received the Ordinance only a few days before his death.

Thus gradually men fell into the error of changing this Sacrament from a *means* into an efficient *cause*. People were no longer "born of water and of the SPIRIT;" but the water itself did the work. All baptized persons were regenerated and pardoned—washed and purified from all sin—by the efficient working of the Ordinance itself. And this error, canonized in the Church of Rome, has come down to our own times. No necessity for repentance, faith, and a regeneration of the soul by the Spirit of God—Baptism has done it all.

The only trouble was in regard to sins committed *after* Baptism. What was to be done with these? Could persons be baptized again to obtain the remission of their sins com-

mitted after Baptism? Certainly not. The Novatians, (A.D. 250), referred to in our Article, would not admit those into the Church again, who had fallen into sin after Baptism, even if they did repent. Novatus held that the Church was a society of the *pure*—"Cathari"—and as sin after Baptism made men impure, they could not be re-admitted. But the Western or Latin Church took the opposite view of the case, and a large council resolved, "That they should be treated and healed with the remedies of Repentance"—this, afterwards meant *penance*, and is the remedy to this day in the Catholic Church.

Neander gives the following interesting account of this subject:

"The controversy with the Novatian party turned upon two general points; one relating to the principles of penitence, the other to the question, what constitutes the idea and essence of a true Church? In respect to the first point of dispute, Novatian had been often unjustly accused of maintaining, that no person, having once violated his baptismal vows, can ever obtain forgiveness of sins—that he is certainly exposed to eternal damnation. But, first, Novatian by no means maintained that a Christian is a perfect saint; he spoke here not of all sins, but assuming as valid the distinction between "*peccata venialia*," and "*peccata mortalia*," he was treating only of the latter. Again, he was speaking by no means of *the divine forgiveness of sin*, but only of the Church tribunal—of absolution by the Church. The Church, he would say, has no right to grant absolution to a person who, by mortal sin, has trifled away the pardon obtained for him by Christ, and appropriated to him by baptism. No counsel of God, touching the case of such persons, has been revealed; for, the forgiveness of sin, which the Gospel assures us of, relates only to sins committed before baptism. We ought doubtless to be interested for such fallen brethren, but nothing can be done for them save to exhort them to repent, and to commend them to God's mercy.

"With regard to the second part of the controversy, the idea of the Church, Novatian maintained, that one of the essential marks of a true Church being purity and holiness, every Church which, neglecting the exercise of discipline, tolerated in its bosom, or re-admitted to its communion, such persons as, by gross sins, have broken their baptismal vow,

ceases, by that very act, to be a true Christian Church, and forfeits all the rights and privileges of such a Church." *

Thus far Neander. Pacianus puts it short, thus:

"Quod mortale peccatum ecclesia donare non possit, immo quod ipsa pereat recipiendo peccantes."

With such facts as these before them in the history of the Church, and fully acquainted with the Theology of the times, and the modes of thought and expression customary among men of that day, the authors of the Augsburg Confession, as we have already stated in our analysis of this twelfth Article, held, that in true Baptism, both of adults and infants, God does forgive their sins and receive them into his favor—that is the teaching of God's word—that they are "born of water and of the Spirit." And as *infant* Baptism was universally practised in the Catholic Church, there was no repentance necessary or possible, in their case, as a preparation for Baptism or pardon of sin. But they might sin *after* Baptism, and could not be baptized again for pardon, or as often as they might sin, and hence they commence their article as they do: "Of Repentance it is taught, that those who have sinned after Baptism, may at all times obtain forgiveness of sins," (not by being baptized again or often, but) "if they come to repentance." Of course this implies equally that all men, adults, who have not been baptized, must repent and believe both to be fit subjects for Baptism, and to obtain pardon of sin.

II. REPENTANCE, ITS NATURE AND NECESSITY.

In the brief time allowed us in this Lecture, we cannot now attempt a full discussion of the great subject of Repentance, as held and taught by Lutherans. We must content ourselves with a few hasty remarks.

Two Greek words are used, in the Scriptures, which are uniformly translated into English by the one word *Repentance*, which yet seem to have different meanings. They are *μετανοία* and *μεταμέλεια*, from the verbs *Μετανοέω* and

* Hist. Christ. Religion and Church, Vol. I. pp. 243—246.

Μεταμέλομαι. It has been observed, and it seems to me satisfactorily shown, by Dr. George Campbell, in his Notes on the Gospels, that *Μετανοία* “denotes a change to the better,” and *Μεταμέλεια*, “barely a change, whether it be to the better or the worse”—“that the former marks a change of mind that is durable and productive of consequences; the latter expresses only a present uneasy feeling of regret or sorrow for what is done, without regard either to duration or to effects; in fine, that the first may properly be translated into English, *to reform*; the second, *to repent*, in the familiar acceptation of the word.” He cites Favorinus (an Italian scholar, died 1527) as defining *μεταμέλεια* “as dissatisfaction with one’s self, for what one has done,” “which exactly hits the meaning of the word *repentance*; whereas *Μετανοία* is defined, a genuine correction of faults, a change from worse to better. We cannot more exactly define the word *reformation*.” “Luther, in his German translation, has generally distinguished the two verbs, rendering *μετανοεῖν*, *Busse thun*, and *μεταμέλεσθαι* *reuen*, *gereuen*.”

This agrees well with what our Confessors present in the Article under consideration, that Repentance is “sorrow for sin,”—then should follow good works, which are fruits of Repentance.” Hence it is well said, “Reformation of life must follow Repentance”—Nay, true Repentance is the very first act in reformation of life, and he who does not lead a new and holy life, does not know what true Repentance is.

Accordingly, in our Catechism it is said: “Repentance is a total change of heart and mind.” Schmid, in his *Dogmatik*, says: “The first working of divine grace is to draw man away from his sinful state by producing in him real pain on account of sins committed, an earnest desire to be delivered from their control.” (p. 361).

And this brings us to the other point made by our Confessors, namely, *That true Repentance has two parts, sorrow for sin and faith in Christ*.

1. *It is sorrow for sin*. This places it in our emotional nature—sorrow, pain, terror, alarm, regret, are among the expressions used to designate these feelings. But not every

kind of sorrow constitutes true repentance. Paul says: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. 7 : 10.) "Godly sorrow" is that required by God, produced by his truth and Spirit in an intelligent conviction of the evil and heinousness of sin, as committed against a good and merciful God and his just and holy law, and that leads to a thorough change of life. In this verse the two Greek words for repentance, already referred to, are used: "The sorrow according to God worketh *μετανοιαν*, a reformation, ending in salvation, *αμεταμελητον*, not to be grieved over or regretted." But the sorrow arising from worldly considerations worketh death.

Not even every kind of sorrow *for sin*, is, in the true sense, a godly sorrow. That which arises only from fear of punishment—and is in the nature of terror or alarm—can lead only to despair and misery. This last has usually been called *legal*, but the former *evangelical* Repentance.

And while it is true that repentance has its seat in our *emotional* nature, it is also true that our emotions must be reached through the *intellect*. Hence there must be *knowledge* of sin and intelligent *conviction* of sin. There can be no true repentance without a correct knowledge of sin, at least to some extent. Men are never sorry for any thing which they have done, and, in the nature of the case, it is impossible they should be, unless they know precisely *what* it is, and *why* they are sorry for it. It is simply absurd to say that you are sorry for sin; but you do not know what sin is, nor why you should be sorry for it.

Conviction of sin is in the judgment and conscience, which are convinced of its existence in ourselves. That we have broken the divine law by acts of omission and commission, in innumerable instances, in thoughts, feelings, words, motives, and desires is clearly seen and felt. We have been led by God's Holy Spirit to compare our lives and actions with the divine law, and we know that we are sinners "by the holy commandments, which we have not kept." And the

reason why we should be sorry for these sins is, because God's law is right, good, pure, and holy; but our conduct and lives have been wrong, impure, and injurious to ourselves, and our fellow-men, and dishonorable to God. And this sorrow is not *active*, but *passive*—not self-made or self-imposed, as if we must *make* ourselves feel by certain direct efforts and exercises, as by singing and working upon the imagination by relating terrible scenes and stories, arousing the animal passions and sympathies in times of excitement. But it is produced by the illumination of the Holy Spirit in the application of the truth to the heart and conscience. We see the evil we have done—the injury to God and his government—to our fellow-men and the cause of virtue and piety—to ourselves, our bodies and souls, and regret it and mourn over it. This begets a sense of shame for the filthiness, vileness, and degrading influence of sin. It grieves us that we have sinned against the love and mercy of God, so abundantly shown us in all our past lives, and especially in the gift of Jesus Christ, and his sufferings and death for us.

"These feelings are different in degree according to the natural temperament of the individual, the clearness of his views, the amount of his religious knowledge, and his actual guilt."*

This must produce *hatred* of sin and a turning from it—*Confession* of it, and an earnest desire to be delivered from it. No cloaking or hiding it, as God cannot be deceived—no excusing it, as it is seen to have been committed, in many instances, voluntarily, against light and knowledge, and the warnings of God and good men.

Repentance is a continuous work. Many persons seem to have the idea that they must repent *once* of all their sins, and then be done with it forever—they must have great sorrow, so as to be completely broken down and overcome, and the more terrible their distress, excitement, lamentations and weeping, the deeper and truer their repentance is supposed to be; but when "they get through," then they are done with repent-

* S. S. Schmucker, Pop. Theol., p. 159.

ance, unless, indeed, they should "fall from grace," which is almost certain to be the case, then they must be renewed at the next "Protracted meeting" or time of Revival, by going through the same process! But must we not reply to all this, that as long as there is any sinning, even though it be only through infirmity and incautiousness, there must also be repenting? Luther says:

"Baptizing with water signifies that the old Adam in us is to be drowned and destroyed by DAILY sorrow and repentance, together with all sins and evil lusts; and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity forever."

And in the Smalcald Articles, he says:

"And this Repentance continues with Christians until death; for it contends with the remaining sins in the flesh during the whole of life, and St. Paul testifies, in the 7th Chapter of the Romans, that he contends with "the law of sin which is in his members;" and that not by his own unaided powers, but by the gift of the Holy Ghost, which follows upon the forgiveness of sins. This same Gift (the working of the Holy Spirit) daily cleanses and scourges out of us our remaining sins, and labors to make us entirely pure and holy."

And what are the facts of the case in the experience and consciousness of the very best and most faithful of Christians? Do they ever feel themselves to be any thing but sinners, pardoned and saved by grace? *Knowledge* of sin is a part of our Repentance; but can the knowledge of sin ever cease and be forgotten? Does not the *conviction* of sin abide always? Do good men ever cease to confess their sins, and to mourn over them even in the midst of their most exalted spiritual rejoicings in a Saviour's love? Never, never! And is this not continued repentance?

2. *True Repentance includes Faith in Christ.* It has been a mooted question whether faith comes before or after repentance. But faith is of two kinds, usually called *historical* and *justifying*. The former is simply *belief of the truth* upon satisfactory evidence, and the latter is *trust in Christ* for salvation. But it is clear that belief of the truth, or historical faith,

must come *before* repentance, as it is by the truth that men come to a knowledge of sin and are led to see the necessity of repentance; but *justifying* faith can only come *after* repentance, grows out of it and is a part of it. Repentance, in its first part or narrower sense, is an indispensable antecedent and condition of saving faith, without which it cannot exist, just as the breaking up of "the fallow ground" and the preparation of the soil are necessary to the sprouting and growth of the seed sown upon the earth. Justifying faith cannot properly be said to include repentance, because, as we see, it must, in the order of time, come after it, and cannot take place without it; but repentance is not and cannot be complete without faith, and is therefore a part of it. The fruit cannot be said to include the tree that bears it, and without which it could not exist; but it is part of the tree upon which it grows.

Let us hear the great Melancthon a few moments on this subject:

"But inasmuch as our opponents condemn what we have stated in regard to the two parts of Repentance, we must show that not we, but the Scriptures have thus set forth these two parts of repentance or conversion. Christ says: 'Come unto me all ye that labor, and are heavy laden, and I will give you rest.' (Matt 11: 28.) Here are two parts. The labor and heavy burden of which Christ speaks are the sorrow for sin, the great terror of the wrath of God felt in the heart. The other, *the coming to Christ*, is FAITH, which believes that for Jesus' sake sins are forgiven us, and that by the Holy Spirit we are "born again" and made alive. Therefore these two must be the most important parts of Repentance, namely, sorrow for sin and faith in Christ. And in Mark 1: 15, Jesus says again: 'Repent ye, and believe the Gospel.' First, he makes us sinners and alarms us; and then comforts us, and announces the forgiveness of sins. For, to believe the Gospel, is not merely to receive the histories which it contains, for such faith even the devils have, but it properly means to believe that through Christ sins are forgiven us, for this is the faith which the Gospel preaches to us. Here also you see the two parts: sorrow or alarm of the conscience, when he says, 'Repent;' and faith, when he says: 'Believe the Gospel.' Should now any one say, Christ

includes also the fruits of repentance, yea, the whole new life, we shall not seriously object to this. It is enough for us here, that the Scriptures expressly set forth these two parts; sorrow for sin and faith.

So also Paul, in all his Epistles, as often as he treats of the manner of our conversion, unites these two parts. *The dying of "our old man,"* (Rom. 6 : 6.)—contrition and terror on account of the wrath of God and the judgment to come, and on the contrary, our *renewing* by faith. For by faith we are comforted, and brought to life again, and are saved from death and hell. Of these two parts he speaks clearly, in Rom. 6 : 2, 4, 11, that we are 'dead indeed unto sin'—caused by sorrow and alarm, the first part of repentance; and are again to be *raised up with Christ*—brought about through faith, when we again obtain life and comfort. And inasmuch as faith is to bring joy and peace to the conscience again, Rom. 5 : 1, 'Being justified by faith, we have peace with God,' it follows that before there was terror and anguish in the soul. Therefore sorrow for sin and faith must go together."*

It is clear then, that our Confessors are correct in stating that true Repentance has these two parts, sorrow for sin and faith in Christ, and that no amount of contrition and alarm which does not lead us to trust in Christ for salvation, can be regarded as true Repentance.

ARTICLE II.

THE LAIC PRIESTHOOD.

By Rev. L. M. HEILMAN, Harrisburg, Pa.

The grand questions of Social Science are all best comprehended in Christianity. Real reform is accomplished by thorough christianization; and for this reason there is no more important culture demanded from the Christian than the agency which brings the masses of men to Christ. The poor, the lapsed, the ignorant, are left too much to the courts, jails, almshouses or philanthropy, while the Christian Church by proper methods might elevate them at her prosperous and

* See Müller's Sym. Bücher, p. 173.

life-giving altars. Beside the work of evangelizing the world at large, the work of christianizing the communities where Churches are established, is the very first to claim the awakened attention of Christian people to-day. We do not mean to magnify our subject for the sake of rhetoric, but do claim, upon the best grounds, that it is the sphere of the laity which must be better understood and more cultivated to meet the lack of home Christianization.

The laic sphere is recognized, but it seems to be a mere sufferance on the part of some, while its design is perverted by others. It may appear extravagant, but there is reason to think that this is as important and well founded as the more ostentatious existence of Church councils and Synodical bodies. The kingdom of Christ fails without any of them. They are complementary. The grand sources of proof for offices and Synods are the Scriptures and the practice of the Apostolic Church. It is regarded, too, a valuable argument to add to these the history of the early Church and the teaching of confessions. It is by all these standards of truth that the doctrine of the Laic or Universal Priesthood of believers is sustained, and so comes to us as a native, original element of Christianity, which dare not be discarded.

It is a mistake that Lay activity demanded in the present day is a modern conception. It is not a thing grown out of the evolutions of time. Yet some seem so to judge it and have been led to think our Lutheran Zion too much shelved in the store-house of the past for the wants of the day. Accordingly the novel productions and mechanical schemes of later denominations are sought to afford aids in Lay organizations. It is not denied that many able books and improved suggestions are developing in this broad laic field. but there is danger that true conservation is lost sight of and inconsistencies are intruding into doctrine and practice by not steering more by the old land-marks. The same notion that the reformation and her antecedents were strangers to activity in church-work, has led some actually to cast stones at the right of such work. We hope to tread carefully and

on brief but solid grounds, to show that our Theme contains an old time-honored doctrine which was maintained and practised by the reformers, and which had its origin in the primitive Church.

It is patent that we need shake from us all doubt about this grand teaching of the common Priesthood. The times do demand extraordinary effort; and if the Lutheran Church has not as much activity as others boast of, it is because she has not been faithful to her principles.

It is refreshing to glance at the scriptural tone of the Book of Concord on this subject. Divest it of some dates and relations to 1530 and 1580 and one may be led to think it a production of the present day, implying urgent laic activity. Its design in part was to argue a common against a hierarchical Priesthood. Hugo, Wessela and Savanarola had previously argued this, and when the Confessors of the Reformation came forth it was amid the seething fumes of martyrdom over these same disputes, maintaining the martyrs' views. The Apology is distinct in its asseveration that all believers are the priesthood to offer sacrifices. These are called 'sacrifices of thanksgiving,' which are declared to be "bearing the Cross, preaching, good works of saints," &c. These are the prerogatives of all believers as the author maintains by reference to 1 Peter, 2: 5, "ye * * * are a holy priesthood." It is also argued that the eucharist "was instituted for the sake of preaching," whereby the believing communicants "set forth the death of Christ." The Augsburg Confession has it, that all believers constitute the congregation of the true Church, who are so the communicants or that priesthood who offer sacrifices to God, and also, in the light of the Apology, promulgate and further the kingdom of the Redeemer, by example, works, and words. The Augsburg Confession, in the fourteenth Article, denies any but the called ministry to "publicly teach or preach," but the explanation of the word "public," implies instruction or admonition by the laity who do not in the official and authoritative way presume to speak. It were only wearisome to traverse the entire grounds of this old field. Taken all through, the proofs

for the use of speech, even by the Christian professor, are more than mere hints.

Luther's expositions of St. Peter's declaration of the priesthood are well known. Where the Apostle says that one object of that priesthood is to "show forth the praises of God," the venerable Reformer explains, "When one brother declares to another the powerful work of God, he preaches thus." It is in this spirit that the confessions distinctly declare that believers "should also return thanks and praises to God, and confess the faith with patience and good works, bearing the cross, preaching," &c.

Our fathers are an army of combatants against the special priesthood; and scarcely one of their princely genii, but has cast something of a key down at the feet of the Church. Indeed when we look across the tented field of the reformers' war, we see a private Christian from the shoe-maker's bench and a princely layman. Hans Sacks and Frederick the Wise are names engraved forever on the page of history as welcome and efficient workers for the cause of Christ.

The New Testament practice and teaching lead us still more substantially in the antiquity of authority for personal Christian work. Irrelevant arguments and confused matter in tracts and even books should not cast doubts upon the mind as to the scripturalness of this doctrine. St. Paul's "co-laborers" were, as the title indicates, *laboring with him*, in the Gospel. These so engaged in helping in this general cause of Christ, were not ministers as Barnabas and others, but private Christians as the women Tryphena, Tryphosa and Persis. Priscilla used her superior knowledge of the cross to instruct the eloquent Apollos. It is not unfrequent for Paul to introduce and commend many of these colaborers, male and female. To make the lay work a still more efficient aid to the ministry the diaconate office was created. "Upon the persecution about Stephen," not only Philip who was now made an "Evangelist," but all were abroad telling the glad tidings of Calvary until many Jews and Greeks believed. The instructions too of the Apostles upon this point are as clear as their practices, concerning the duties of officers and

members of the Church. The elders are required to be "apt to teach" as well as hospitable. They must "hold the faithful word" taught them and "be able by sound doctrine both to exhort and convince the gainsayers." These elders were not ministers or the so called "teaching elders," for in 1 Tim. 3 : 9 we find the deacons charged with almost the identical duties laid before the elders. The deacons are encouraged to "great boldness in the faith," and to "hold the mystery of the faith in a pure conscience." To the Hebrews and to the Thessalonians are given the solemn injunctions to "exhort one another daily," to "edify," to "admonish and reprove," &c. This was the personal every-day work of Christians speaking the word. This would include lay instructions to those convicted by the truth from the ministry, to lead the doubting to Christ. These commands were obeyed when Paul was aided in the missionary field, or the pastor at home, and when a Lois taught young Timothy, or when the command of Jesus was followed to go out into "the highways and hedges to compel" the erring and lost sheep to come to Christ and the house of God.

The early Church thought these practices essential and maintained them. Reliable historians agree that it was not until late in the second century, that in the councils a priestly view of the ministry was tending to deprive the laity of their proper sphere. Then began to be those who taught that the clerical office was endowed with superior spiritual power and knowledge. To the time of the Reformation and since was the delusion taught, that the ministry succeeded the Jewish priesthood. Neander says of the early Church, "the day had come when all men were to be masters in religion." The same Israelitish-born historian says "the office of teaching was not exclusively conferred on one man or many; but every believer who felt himself called, might speak a word in the assembled Church for the common edification." "Toward the close of the second century," adds he, "men were inclined to introduce into the Christian Church an institution corresponding to the Jewish priesthood." The

fathers of the evangelical type were decided against this priestly tendency. Clement of Alexandria discovered the new departure of the Theosophists and Gnostics, who believed in an order of men superior in spiritual wisdom to the common believer, and said, "There are no distinctions in Christianity; there is no privileged class who receives truths concealed from others." Tertullian held that the primitive law of God concerning the special priesthood of the Jews, foretold the universal priesthood of Christians. Justin Martyr, Origen, and Cyprian are staunch defenders of this common doctrine. The beautiful language of Ambrose and Cyprian was impressed upon the mind of Melancthon who set it in the Apology as a memorial against all usurpers of the Christian Priesthood. During the ages of darkness this truth lived in hearts noble to witness for it. Victor Hugo, Wyckliffe, Huss, Wessel and Savanarola, by their labors and blood built in the heath of Scholasticism their monuments inscribed with the same sentiments.

These lay privileges were exercised from the first. The herdsman from the beautiful banks of the Clyde, in the fourth century, could tell us in the person of Succat or St. Patrick, how he, taught of faithful parents, had led the Druid bards to turn their muses to sing songs of the Lamb, and had obtained the numerous "colaborers," who did their grand work in Britain, Ireland and Caledonia. About the same time Christian workers began in many places to build hospitals. The cause of Education from the very first secured the patronage of the Christian community, and as early as the second century was supported by the Church. The lay activity ceased not with these: but further on we see Wyckliffe send out his hearers to teach their fellow-men until old Rome trembles.

It may be difficult to define the functions of the Laity; but the lines can be, I think, quite clearly drawn between them and the work of the ministry. From what has been said it appears that Christian members labored along with the apostles traveling or with pastors at home. Philip is erroneously called a "deacon who preached:" he was more

than a deacon. It was in the capacity of an inspired and authorized "evangelist," that he publicly preached and baptized. So Stephen was not only a deacon, but endowed with inspiration and miraculous powers. The others "scattered abroad" did not officially preach (*κηρύσσω*), but told glad tidings, (*εὐαγγελίζω*) when their work was overseen and encouraged by Paul and Barnabas (Acts 11). The sphere of these people was to be "helpers." It might be that a contrary case or so, can be made plausible, but the rule is definitely expressed by the Scriptures in the terms, "helpers" and "co-laborers." But within these limits of working for the upbuilding of the Church of Christ proper, are the plain rights of not only general works of benevolence and the cause of extending the Master's Kingdom, but the right of exhortation and address in public assemblies, as well as private labor in "the highways and hedges." This opens a field of stupendous importance.

Let it not seem offensive, then, as though mere servile duties were left by the clergy for others to do. The sphere of personal work with the careless and the fallen, to-day sends forth a very Macedonian cry. Our Home and Foreign Missions are great responsibilities, but are we heeding the call at the door of our churches? Home christianization is a perilous neglect. It is a truth alarming that many of the oldest communities have a large proportion of persons skeptical and wicked. The New England States have within the last ten years been canvassed, and the intelligent conclusion drawn is that "nearly or quite one-half of the population of New England * * * habitually forsakes all public religious worship." This is not the result of foreign immigration; it is the Yankee-blood traced through long generations that have been within the sound of the Sabbath bell. The states filled with churches, like the old lands of Bible scenes, have neglected the work about and in the churches until infidelity has brooded over thousands and brought forth immorality and vices that flood the land. In farming communities it is too often supposed that simplicity and godliness prevail; whereas large tracts of country between churches of

the same charge contain many families of great wickedness. The highways between many of our Christian towns and villages are not only uncultured but unchristian. In our cities and large towns of the east scarcely one-half of souls are church-going, besides the inexpressible evils that breed a contagion within them and across the rural districts, more foul than cholera. Certainly there are new communities more wicked in their proportion of numbers. The evils, however, of the places where churches are, are appalling and urge that our work where it is begun, ought be better done. The American Sunday School Union reports, 1865, "In no one of our Eastern States are one-half of the children in the Sabbath School." We are too confident too, as to the thoroughness with which our work is done to those who attend these schools. A minister at an English Sunday School Convention, 1865, reports a certain town to be "the very nest-bed of the vilest infidelity," and when a canvass was made by the various churches, they found nine-tenths of the prominent members of the infidel clubs had passed through their Sunday Schools." Can it be, the old destiny of Syria, Russia and Southern Europe shall follow England and America to displace sacred Christian ground by the old state of Paganism? Where our Churches are established, where we are establishing them in the domestic or foreign field, no more urgent demand can be laid to the conscience of man, than that which stands before the Christian layman to-day. When Dr. Lyman Beecher was asked how he succeeded so well in bringing the people into the Church, he answered, "it is not I that do it; I preach on the Sabbath with all my might and have four hundred members preaching all the week; and this by the blessing of God is the way in which we succeed." This is the field for every Church. Let the complaint cease that the laity are denied their rights. Rather than seek to be public evangelists too many, they ought to ask, is the work done at home? Let us not think that the fathers of the Church and the Scriptures meant that the grand office of the Universal Priesthood was its prerogative simply to ordain preachers. Here is a large field, and

promising, and one angels might enjoy to cultivate that they might wear crowns.

The Church of the Reformation is not behind in this call to work. Some reasons there are why she specially demands activity and culture of her laity. She draws not the masses. Whitewash this as we will it is true in a sense. The time-honored custom of catechization is a star of superior magnitude in her glory: nothing can be substituted for it that will so cultivate the rising race for future good and usefulness. But it reaches only the families of the congregation, where state-religion or legal compulsion is absent. Take things as they are, thousands of our fatherland blood have been careless and the sons and daughters cannot be brought into the Catechumen's class. The families out of any Church relation all around us must be reached by other methods. It is done in part by pastoral work, but the field is too large for that alone. The ministry besides is too unsettled to make inroads of usefulness by personal acquaintance. The sister Churches that have itinerant systems, depend upon their peculiar revival methods to reach the outside world. We as a Church have the inconvenience generally of an itinerancy, but do not make up for the loss incurred from short pastorates. The awakening plan of revivals, let it have its judicious place, but it cannot be the grand palladium to meet this felt want. I take it that our grander dependence is lay work, regular, systematic and constant. We dare not close our eyes to weakness here. The pulpit must be made a power, and to protect its study and usefulness the pews must help to fill the Church by their personal efforts among the non-church-going and the perishing.

The methods of work and organizations are difficult problems. From experience, however, we have concluded that there is too much seeking of extra plans. We want to keep by the old land-marks. The want of the Church in not getting at the outside world is not so much in her principles or polity, as in lack of proper development. The massive machinery, however, recommended by a number of books in circulation is generally larger than the power of heart-grace

to propel it. It too often makes hollowness, hypocrisy and loud talk. The machinery is spoiled and the work not furthered. There is no principle the Church ought more assiduously guard than that which works by spontaneous freedom. It is the true gospel principle which develops the truest life. Span and stretch out the body or mind or heart to its utmost, by mere rules, and you have a distorted, forced pigmy, while the natural growth of spontaneity is symmetrical and bounding with life. Yet this spontaneousness needs channels for its life. These are found in the organizations we have already. The week-day prayer meeting, the teachers' meeting, the Dorcas society, and the young people's association, are about all that can be sustained. These or such as these, may be utilized for all lay organizations. Use these few well. Cultivate in them the talent of the Church. The Council must aid in getting all to work. The weekly prayer meeting affords opportunity to appoint committees to visit new members, to see after the wants of the poor, or to hold extra district meetings for prayer. In this regular meeting encourage the brethren to talk as well as pray, and that on subjects more important even than "experience." The cottage prayer-meetings for the sick or convicted ought to be attended by members male and female as many as convenient. The teachers in the Sabbath School have a field next to unbounded for usefulness. They may be encouraged to go after the erring, and in the classes lead these souls directly to Christ and to a sense of duty to Christ's Church. The young People's Association may be one organization with the Catechetical class to continue most of the year. During part of the year study Scripture, then Church history and at the best season the Catechism. This meeting can be at times of a more social, musical and literary character. The thing we mean is not so much the identical suggestions, as the principle of economizing our collective forces, and that in these we should never fail to cultivate all to work. Let the young lead some of their own and other meetings. Draw out their talent for Christ. Have all, old and young, work daily on the street and at business, and occasionally or regularly can-

vass the community or wards to gather in the masses to the Church and Sunday Schools. These few old-time meetings for prayer, teachers, and catechumens are all the machinery needed to work up the power of the laity. The grand point is to utilize our talent in the simplest methods.

It is not sufficient to "hold a weekly lecture," to "go over the Sunday School lesson," and "to catechise the young." This is *insufficiency*. Wyckliffe, in England, and Dr. Beecher, in Boston, had elements of chief power in sending out their hearers to tell the old story. It has been said, "that pastor does the most work who does it not himself, but who knows how to get others to do it." Spener and Franke had caught this spirit. The former had the *Collegia Pietatis*, for studying the Scriptures and enforcing spiritual duties; he sent out the people to seek after the perishing and to instruct the inquiring. The latter had the *Collegium Biblicum*, for the study of the original Scriptures. These things were not condemned until the excesses of the followers of these men brought them into disrepute. There are many ways well managed, which cultivate deeper piety and love for souls, and which have been tested as not only important but necessary, for many years.

Had some of these spirits of history and doctrine been more utilized and the natural outgrowth of these principles observed, many of our institutions had fared better. The general talent of the church membership needs development, and that is done by exercise. Have we not too frequently taken the work of money-raising out of the hands of those whose very office it is to attend to the temporal wants of the poor and the business of the congregation? Give them this work and they feel the responsibility of giving. In calculating the amounts, and meeting the difficulties, they grow interested in various causes and become more liberal. The common practice of taking this out of their hands, puts them on the defensive where they question the duty and blame the ministry of mendicancy. This other method will lead their interest to stir up one another to beneficence. And this plan of throwing the work upon the members is in accordance with

the principles we have discussed and the polity of the Church. It is proved valuable in the class-meeting, the local preacher, and the lay-eldership of other denominations, which in these spheres develop the Church's liberality, usefulness and piety. It educates live talent for work in the community. Every enterprise laid upon the people brings them to realize their need of truth and grace, which must work the healthiest Christian growth.

Nor must we be discouraged if failure meet us in the first attempt. The older ones have not been generally trained in this way. It is the work of generations. It is slow and calls for treatment from childhood. As a Church, from national and social reasons, we have much to learn, and that is a radically new work from the first.

All this means self-denial. This, however, we must have or take the consequence looking us already in the face,—retrograde. Our churches must learn to work. It is a chief weakness that we do not do this. If we are poor, let us work for the Master in our humble sphere. If we are rich, let us flee social clique-making in the church and so overawing the masses. It is come to this, and we know what we pen, that there is a looking after the rich, making our churches fashionable with the "better classes," and having our pews filled with the satins that can pay best for them. The classes who gladly heard Jesus are driven away. Once it was said, "the rich and the poor meet together," but we don't want it so. The boasted work for the poor whom we would not have in free pews at our sides, amounts to treating them in missions as charity classes, where they must sink or swim often alone. There must be social and Christian equality down to the humblest, that we may win their confidence and give them a place in the kingdom of Christ that is brotherly, and so imitate Jesus Christ. Harland Pages and Wilberforces are needed to reach from the highest positions of fame and wealth to rescue the dejected and bruised hearts of humility. The earnestness of a Wyckliffe cries, "visit the sick, the aged, the poor, the blind, and the lame, and succor them according to your ability." Clement urges that the unlearned even are

inexcusable for not working. Let us rise to higher appreciation of the duty to reach the popular masses. "Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one He will say, Where hast thou left these souls? With the devil? Oh, swiftly seek these souls, and enter not without them into the presence of the Lord."

ARTICLE III.

MISDEVELOPMENT OF THE LUTHERAN CHURCH IN AMERICA, IN CONSEQUENCE OF ITS DIVISION.

By Rev. Prof. E. F. GIESE, Carthage College, Ill.

In a former article, we tried to trace the great chasm between the German and the English speaking parts of the Lutheran Church in this country to its cause, finding this to be the difference of language as the exponent of national character. We saw how this difference tended to alienate and sever the two elements from each other, and finally to result in hostile disruption. But this disruption, badly as it has damaged the cause of our Church, and that of the General Synod especially, is not the only evil that has arisen to our Church from the great contrast; it is on the contrary but the result of a long development which neither commenced nor ended with this crisis. For the whole development of our Church in this country has to such a degree been affected by the great contrast, that it must be acknowledged as a decided misdevelopment. About this we offer a few remarks.

The simple fact that our Church is divided in a general way by language would not necessarily imply any harm. It may under many circumstances be advisable for a body to divide itself into different parts, and the division be carried out in a perfectly unobjectionable manner, promoting the interest of all. An example of this kind has of late been furnished by the organization of the German Wartburg Synod,

which was prompted by the conviction reached by the English as well as the German brethren of the Synod of Central Illinois, that it is advisable "that Synods, belonging to the General Synod and occupying the same territory be organized on the basis of language." The reason alleged was, that each element would promote the common interest of the General Synod better by this state of friendly separation, unchecked by the difficulty arising from the difference of language. Such a separation carried out in mutual respect and brotherly love may be called unobjectionable, and may promote the interest of the General Synod, as is hoped by the parties concerned, more than the former practice of uniting two languages in the same Synod.

It is quite different with the rupture between the General Council and General Synod, and with similar separations in our Church. That rupture was executed in hostile aims, as it was but the eruption of bitter feelings that pervaded our Church long before. The great difference between the two sides might have been dealt with in three ways: The two sides might have come nearer each other, overcoming their onesidedness; or they might have developed each undisturbed in its own way, and remained unaltered in the same distance from each other; or the contrast might have been sharpened and the distance between widened. This third is apparently the worst of the three possibilities, but just the one, which under similar circumstances, according to the nature of our sinful flesh, is always the most likely to take place. It is sadly the case of our Church.

Both sides have gone through a development, in which they not only have developed each in its own particularity, but allowed themselves to be forced by strict opposition to the other side into a one-sidedness, which has checked and diminished the power of each and darkened the prospects of our Church in America.

The German part has mostly gone astray into the warlike ways of the Old-Lutheran dogmaticians, who hold that the salvation of the Church depends upon the so-called pure doctrine, i. e. the letter of the dogmatics, as fixed by the author-

ity of the Church, and consequently make literal acceptance the condition of church fellowship, and condemn and expel every deviation as heresy,—the old church of the pastors of the seventeenth century, recalled to new life with her private confession and her pastoral power to remit and to retain the sins of the people, with her authority to decide upon dogmatic truths, found in discussions continued day after day, as the highest and only dignified business of ecclesiastical conventions. If the modern Old-Lutheranism lacks some of the splendor of old in reference to the control of the state authority, by which it summarily used to depose the heretic and to curtail all possible harm he might do, the splendor of the modern renovation is on the other hand greater than that of the former, because the state can not hinder any more, whilst in olden times it neutralized many a hardship imposed by the letter-government of the pastors. In this country the Lutheran orthodoxy is free and unrestrained, and has made so masterly a use of its freedom, that it can point to the rapidly increasing number of its pastors and congregations, to the harmony and power of its synods with pride as a proof, that it understands the times and the wants of our church. And yet this proof is false, and the whole proud structure a failure. He who builds upon the flesh under spiritual cover can easily attain apparent success, as the Roman Catholic Church demonstrates.

The Lutheran Church of this century is not any more that of the sixteenth century. The believer of to-day wants edifying teaching, no fighting theology, and distinguishes between main or fundamental doctrines, and understood by every layman, and the subtleties of theology, which are no proper subject of the pulpit, as they do not tend towards edification of the congregation, but create strife. Even the most simple hearted layman of to-day is aware of the impropriety of indulging in showing forth high learning on the pulpit, in condemning other Christians thinking differently. And again, no one is to-day any more ready to accept the spiritual judgment of the pastor as formerly, exercised in private confession; on the contrary everybody knows that he in his

conscience shall stand before and has to deal with God alone. Hence one should think that the orthodox system enjoining pure doctrine and pastoral authority could find no room or gain any hold any longer in modern congregations. It seems a strange contradiction that modern believers should allow it to gain such a dominion among them, as the Lutheran Church of America shows. In order to understand this, the difference existing between our situation, on this side of the ocean, and that of Germany, must be taken in view.

In Germany, where on the field of the Union, the so-called desertion from the Lutheran Church, it would have the finest opportunity to show its own inborn strength, the separated Old-Lutheranism is a miserable failure. The congregations do not allow themselves to be dragged along because they can see in the union no desertion from the Old-Lutheran ways, so well known to them from catechism, hymn-book, Bible, etc. If the adversaries of the Union could prove real desertion, the congregations would have followed them in hosts. As that is impossible, the congregations are not ready for separation, and, for that reason, the orthodox pastors within the Union must temper their zeal against the Union so far, as not to be compelled to withdraw. Moreover, the non-union Lutheran churches in Germany are so strangely like the Prussian Union, that there is in reality scarcely any difference but the name; and that not only to our perhaps prepossessed judgment, but also according to that of a judge perhaps more competent in point of Lutheran orthodoxy, the Synod of Missouri, which even outside of the Prussian Union recognizes no more than five pastors as orthodox. The congregations over there are all of the mild Lutheran stamp, and in a remarkable degree undisturbed in their adhesion to this mild Lutheranism, expounded to them by their catechism and all their devotional books.

On the contrary, here the congregations are gathered in strict opposition to the American Christianity. It is remarkable how well our German Lutherans are able to distinguish, and how decidedly they reject, what does not agree with the faith of their fathers. For many years they may allow a

Methodist minister to preach to them, but cannot be persuaded to become members of his congregation; however, as soon as a Lutheran minister comes, at once gladly they are ready to be gathered into a congregation, to build church, parsonage and, school house, and to contribute to the salary of the pastor, having sometimes scarcely enough to provide for their own wants. The antipathy against the new measures, which the "great babes," the "uncouth uneducated" Germans recognize distinctly and know what to think of, by the word of God, rouses them to a clear consciousness of their own particularity and tender attachment to the faith of their fathers. That this disposition thus prepared can easily be led over into the severity of exclusivism by men endowed with some skill, is no more than natural; that disposition then, produced by the circumstances under which our congregations are organized, and fostered by prudent men, is the fertile soil, that accounts for the flourishing prosperity of the orthodox synods. However, the United synods spread in the same field with the same rapidity, in spite of their taking from our countrymen the Lutheran name and catechism, and both are very well known to a German Lutheran and very dear to his heart; they also find the soil prepared for their endeavors by the antipathy against the new measures. Consequently the real source of orthodoxy can not be given by this antipathy; although the soil is prepared by this; the orthodox spirit is an exotic plant, never arising from the simple heartedness of the laity; it originates in the mind of the pastors.

In this country the German pastor reigns absolutely, as far as the congregation allows itself to be taken along. The German congregations care very little for the synods. They can scarcely be prevailed upon to send delegates to the meeting of the synod, and those that are sent are mostly known to be merely the echo of their pastors. Hence the delegates are not the means for the congregation to force their views upon the resolutions of the synod, on the contrary the convenient means for the synods or the pastors to force their views upon the congregations, allowing to point to the delegates, who were in favor of the resolutions. Thus the synods

are merely the work of the pastors. These now, as participants of the German Lutheran communion, share the general disposition of their followers, the aversion to the Methodist and the outspoken adherence to the Lutheran ways, consequently their agents or creations, the synods, must show their spirit too. But the attachment of the pastor to the old is different from that of the congregation, passive with the latter, active with the former. The congregation feels repelled by the strange and attracted by the familiar. The pastor moreover is prompted by active care for the old and active defence against the strange, which threatens to encroach upon the secured possession. What the congregation refuses to accept, because it cannot win their hearts, that is regarded by the pastor as the dangerous foe of his flock. Faithful care for the entrusted flock and for the committed treasure of the Church incites naturally to a jealous rejection of everything new and strange. The Lutheran pastors surrounded as they here are by Christians of so many different names, by whom their charges are tempted in many ways to go over to them or at least to become less attached to the Church of their fathers, are almost unavoidably driven into an anxious watching over the pure doctrine and all the particularities of our Church. And now, carry this watching over the faith of the fathers to the floor of the synods, where the ministers are to strengthen, to encourage, to control each other, and it will be easily seen, how the orthodox spirit must soon grow, one outdoing the other in faithfulness and zeal, when once the apprehension of danger is roused. Add to this, that toleration of different views to a superficial observer has something like indifference about it, and can easily be misconstrued into a dishonest hiding of desertion on infidelity; that ardent fighting for the old is so easily taken for true love of it and praiseworthy zeal; again that the armory of the old views is so well stocked with weapons for all occasions, that these weapons are ready for use and easily handled without much preparation or drill, even by the untrained feeble arms of immature youths; that on the contrary the weapons of the modern *Vermittelungs-theology*, the theology

of mildness and tolerance, are still so incomplete and unfinished; that consequently the orthodox are always ready for the combat, and the men of tolerance so easily embarrassed how to answer,—as Luther at the disputation in Leipsic, when Eck charged him with favoring the heresy of Huss and rebelling against the authority of the councils; and yet the truth was on the side of the embarrassed one;—but who would prefer to take that side where he has to fight against all advantage?—take all this into consideration, and you see why the masses are attracted by orthodoxy, and why those who are not so quickly taken in by the dazzling splendor of its armor, but can distinguish between glitter and substance, are so much inclined to keep their peace. It is dangerous to encounter those who, like Dr. Eck, have the ready formulas at hand, can make one so easily feel at a loss about a quick answer, and assume the air of having silenced by victorious truth. Such a state of affairs works mightily in favor of the orthodox camp, at least among men given so much to contemplation as the Germans are. But that is not all. There is in the ministerial order itself, coupled with its high gifts, an inclination to rule, which has caused, beside love and reverence at all times, also enmity and contempt to be bestowed freely on the members of the order, but perhaps never has found a more drastic expression than in the words of that Catholic dignitary, who accounted for the opposition to Luther of the bishops by saying: “We priests have never been good.” (*Wir Priester haben nie getaugt.*) It is not good that the Church be governed by ministers alone. That is the secret reason why the Catholic church after the glorious commencement in the first centuries fell so quick and deep. That is the reason also why our poor Church sank so deep into the modern scholasticism, and thereupon and thereby defencelessly into Rationalism. This inclination is only then balanced, when the pastor is merely *primus inter pares*, when he works in the midst of Christians, where he need not teach any more his neighbor saying: Know the Lord, for they all know him. It is rather neutralized where the ministers are at least not the sovereign masters, as in Germany, where the

state authority reserves the control to itself; and here among the English speaking, where they know themselves surrounded by people accustomed to self government, and consequently more business-like habits. Any check of this kind is sorely missing in our exclusively German synods, where the laity scarcely commences to take an interest in general affairs. There then the danger so well known, so much censured, deeply rooted in the nature of our calling, otherwise so evidently distinguished by the blessing and the grace of God that danger, against which the apostles caution us already so distinctly, not to be lords over God's heritage, nor to exercise dominion over the faith, and even our Lord himself so often and so impressively the danger of hierarchical desires, of lust of power, breaks forth unreserved and uncovered. And a more convenient means of dominion there can scarcely be than the request of complete harmony of doctrine, by means of which not only the pastor easily lords it over the unlearned flock as the only possessor of the truth so difficult to acquire, but one domineers over the other. and especially the master-minds, those born to rule over the inferior members of their order. That is the reason why German Lutheran synods in America show so marked a tendency towards orthodoxy, which delivers them all but weaponless into the hands of him who knows how to wield the orthodox headman's sword. The opposition of the most courageous is broken and tamed by the charge of un-Lutheranism. For he, to whom the suspicion or even the accusation of heresy once is fastened, is forthwith in the hands of the inquisition; and as they of old trembled before this charge, so they do to-day in the German Lutheran synods before the charge of lack of *Bekennnisstreue*, (faithfulness to the Creed). But by this fear, a small number of ambitious skillful men, who succeeded in establishing their authority in matters of the Lutheran confession, rule over the orthodox synods. The meetings of those are turned into occasions to ascertain the truth, namely what is Lutheran, and how a *bekennnisstreuer* Lutheran has to think and to speak about the questions of the day. For open questions are by a true

adherent of genuine Lutheranism dreaded as sources of all kinds of heresy. For the truth, they say, can evidently be only one in each question, and he who errs in one point, is in danger of losing the whole truth, or rather has lost it already; every error is proof that the errorist does not abide in the truth and is not of the truth. As now, no infallible head of the Lutheran Church has yet been found, the perfect Lutheran truth however must be found by a bekenntnisstreuer Lutheran. It is found by each as well as he can, and every one who finds it different from his truth must be in error, and forthwith be condemned, and those first of all, who raise the same claim of having the whole truth and being the only faithful Lutherans. Thus a professor, in a lecture delivered before the assembled synod in the West, once made bold to assert that there were no more than three orthodox professors of Lutheran theology living, two in Germany named, one in America not named; thus a Lutheran pastor, in the East, questioned whether he and his congregation were perhaps the only remnant of the true Lutheran Church, answered with dignity, although a little reluctantly, in the affirmative. Comical as this contest of all for the only ownership of true Lutheranism finally appears, it implies at the same time a deadly earnestness. When a worthy minister can be compelled to confess himself penitent under tears, because he dared to recommend a book of prayer, which the inquisitor finds indifferent about the distinguishing doctrines of the Church and consequently un-Lutheran and promoting false doctrine, when a synod can find itself compelled to submit to long inquisitorial colloquies about her confessional standing, in order to induce some brethren, who had withdrawn for personal reasons, to return finally that there might be peace again, when a worthy old father of his synod, once a confessor in Catholic persecution, the founder and for long years the leader of the Synod under apparent blessing of God and in quiet peace, finally must complain: "They have silenced all (Sie haben alles mundtodf gemacht,)" and dares no more open his mouth, from fear of the charge of Unionism

and un-Lutheranism, when congregations, that have long lived in peace and prospered, are forced into strife and disruption, and the Reformed members of them, so far beloved and respected by all as good and pious members and faithful collaborators in the common work of building up the congregation, are at last expelled for the outspoken purpose of tolerating no kind of Unionism any more; when a minister serving his congregation with a burning desire to lead it to Christ, but indifferent to the distinguishing doctrines of the Lutheran Church, can be censured for poisoning his congregation, when worthy, gray-haired servants of the Church must allow themselves to be maltreated on the floor of the synod, because they will not join in with the orthodox judging over all, and immature boys can be of some weight, because they prove themselves to be exemplary Lutherans by the recklessness with which they condemn—then it is apparent that the would-be orthodoxy has degenerated into a tyranny of faith which reminds strongly of the state of bondage of the Roman Church, and by this suspicious receding from the logical and moral ground of its existence must endanger its future. The Protestant world is not prepared any more to be held in such a state, least of all the free citizens of this republican country.

However, the system is not applied equally to all. A wise distinction is made according to the difference of ability. The ministers have to bow to the most severe discipline, and do bow only too easily. The laymen are not disciplined so strictly. A layman may safely utter, frankly and before the inquisitor, many a heresy that would cost a pastor his position. They are expected to condemn the United and Reformed too, or at least accept such a judgment; but the only part of the system which is really and impressively inculcated, is the judicial dignity of the pastor expounded in the doctrine of the office of the keys,—indeed the key of the whole. It is this office of the keys, by which the body of the army is delivered helplessly into the hands of the well drilled and well disciplined corps of officers, to be marshalled and put to use as need be, with or without their knowledge,

with or against their will or approval. And the congregations bow too. We Germans are not yet accustomed to self-government, but to bow to authority; our congregations hence bow to the authority of their pastors, and are easily and resistlessly taken along by the high tide which has taken their leaders. A number can easily be found, who are ready to help the pastor as his tools in his endeavors to force the congregation under the yoke of the orthodox system, and with the help of these he succeeds the easier, since every member knows from his own experience, that the pastor is right in taking a firm stand against the American Christianity, the following after which would imply for them a desertion from the faith of their fathers. Surrounded by Christians, so visibly and widely different from, them and tempted by them to desert from their own dear Church, our people allow themselves to be taught to condemn and to judge far sooner than if left to their own disposition and judgment they would deem fair and right. How far, however, they are from following willingly is indicated by many a sign. One of these is perhaps to be found in the great difference between the number of congregations served by members of the Missouri Synod, and of those which are really members of it, being, if we are not mistaken, in the ratio of about three to two, although other reasons may concur with the one mentioned to account for this difference. And how often has one to hear of congregations, say of our submissive, obedient congregations, that they revolt against the ecclesiastical tribunal, that they respond to the attempt of enforcing private confession, or even of imposing penance, by withdrawal from the congregation or synod. Whenever you approach our countrymen, even those connected with the strictly instructed congregations of Missouri, you see that our people are even there still the same that they were before, and are everywhere. With a few exceptions, they are and remain of the opinion, that one should not condemn those who agree in the main, but have different views on minor points, that the pulpit is not the place for scolding, and remain averse to private confession and public penance.

And this reluctant multitude of tolerant Lutherans, who at once are in favor of us, as soon as they see with open eyes who we are, is kept in allegiance by means of a very doubtful character. They are debarred from us, by means of falsehood and slander, lest they might see that we have just the kind of Lutheranism which they are acquainted with and attached to from their fathers. The following is a specimen of those doubtful means—our first experience in this country with a Missourian pastor. After service a stranger approached us, who felt obliged to beg pardon for the wrong he had done us. Asking for the particulars, he confessed to have charged us with preaching not Christ, but *ourselves*. He knew now that he had uttered a falsehood, and upon further inquiry as to what caused him to say so about a man whom he himself had not heard before, he answered, that his pastor said so. Such and similar slanders are only too often thrown out by orthodox pastors against their liberal brethren. It would of course be unfair to make the whole synods responsible for such things. The majority of them are without doubt honest men, who would reject such falsehoods just as decidedly as we do. It is however the unavoidable consequence of that judging and condemning spirit with which they deny us the honor of the Lutheran name. When the masters say: "The whole General Synod goes to —," the disciples think themselves entitled to say all manner of things against such preachers, and even talk themselves into the conviction that it must really be so, and the more so, as evidently not everything on our side is in keeping with the truth as they understand it.

As then this system, driven by the opposition to the American Christianity to such an extreme and promoted to such a power, is altogether artificial and based upon false pretensions, one might expect to see it soon collapse. And there are prophets enough who foretell with fullness of conviction, that this must take place as soon as the present chiefs be gone, who now with masterly hand keep the great hosts in strict discipline, because all sigh under the tyranny exercised in the name of pure doctrine as is alleged. Perhaps; but

there can be no doubt, that at present the power of orthodoxy is steadily growing. One synod after another is seized by the attractive force of orthodoxy, grows weary of the never ceasing contest with Missouri, the brave leader in the battle, bows to its judicial decisions, and makes its peace with it or is swallowed up by it. Thus it makes at this time mighty inroads into the territory of the General Council, the organization of which was already a triumph of Missouri and its allies; for their principles are already embodied in the basis of the General Council. It is only the reality, the practice, that does not yet come up quite to the light of the principles assumed, or rather remains at respectable distance from them, and hence the need, so sorely felt and so often pronounced, of educating the people to the desired height of genuine orthodoxy. Strong influences in that body are exerting themselves tending to sail into the harbor of Missouriian orthodoxy. It may be that the ascendancy of orthodoxy will keep on growing; it may be also that the milder Lutheranism will again extend among the Germans, at all events the high state of prosperity of the so-called orthodox is a gift of America to our Lutheran Church. The religious freedom of this country has made ample room for any, even the most one-sided development of our Church, and the opposition to the American way has given to the German part that impulse and direction which resulted in extreme orthodoxy. Hence all the strife and contest that rage in the German Lutheran Church and tear it to pieces and prevent it from doing its work as effectively as it should do it, are the outgrowth of the contrast between the two sides, the German and the American.

Moreover the English speaking part of our Church has been damaged even more by the separation and mutual aversion of the two opposite sides in our Church.

The English Lutheran Church, which for the greater part adheres more or less to the new measures—or may we already say, *has* adhered?—has with this adhesion tied off the arteries of her life. She is reminded by the presence of the German Lutherans and her own name of the Lutheran tra-

ditions, which she has given up without necessity. She can charge those times, which have called her into being, in her present particular form, with a certain lack of life and energetic activity; but on the other hand she cannot deny, that the Lutheranism of the Reformation is of the highest value, and that she, in the storm of those times, has severed herself without good reason from this her own home, and still keeps aloof from it without showing cause why she should do so. She is ashamed, however, to confess her estrangement from the acknowledged and known Lutheranism, and therefore does not like to give up the name, although in doctrine and practice she has put herself to some degree in opposition to it, and sees herself upbraided for this opposition by the German Lutherans. Thus the existence of her namesakes, of her fellow-believers, is to her an accuser or an enemy, disturbing her peace or causing her bad conscience.

This bad conscience seldom utters itself more distinctly than when the English complain at their German colleagues for withholding from them by envy the inheritance, which should naturally fall to their lot, the young German Lutherans, who are about turning English. The charge is, that jealousy of the German pastors or German obstinacy keeps these young people back. But the very words of the charge imply and show forth such a disinclination from the German brethren, that one does not see whence the readiness to bring the sacrifice shall come, since so little love is lost between the two colleagues, and the separating chasm between them is so great that they cannot associate with each other. For *it is a sacrifice*, that the German pastor is expected to bring, namely to cause those of his confirmed, or those families which wish to remain with him as members of his congregation, to leave him and to join the English congregation. A strange request indeed! Our countrymen can remain in connection with the German congregations down to the second generation and longer, and do remain with them and remain German, unless the vanity of becoming respectable by assuming the English language turns them out. The Germans succeed better than all American denominations in keep-

ing our young people, and keeping the whole families together. Are we ourselves to try to weaken the strong ties by which they are attached to their congregation? Not even our English brethren themselves can wish that those, whom they would receive from us, should come over to them deprived of their value, but endowed with this valuable strong attachment to their Church should they come into their hands—so endowed they would furnish to our colleagues and heirs the reliable guarantee of the future of the English Lutheran Church, which they now sorely miss. The wish is comprehensible, but is it reasonable to expect that the German pastors shall fulfil it? A part of those that we confirm are ready to join English congregations, but they are those over whom we have little or no influence, because they have never been in close connection with our own congregations. But of the number of our confirmed young Christians, another part is won from year to year and forms that element which causes or preserves the high figures of our larger congregations; for these lose from year to year by the general western movement, by means of which this country expands its civilizing power steadily into the western prairies, and our German proportion of this country at a comparatively higher ratio than the rest. Those, then, whom we receive by confirmation, are simply needed by our own congregations to make up for the losses they suffer from year to year. So if we had an abundance of young people as we are supposed to have, and consequently requested to divide the spoil, even then the question would naturally arise whether we had not better follow the American saying, by keeping the good we have. But the supposition is wrong. We have no such young people, or scarcely any, that we are free to turn over to those who demand them of us with no peculiarly winning grace. The confirmation with the preceding instruction is not the only attractive power that brings the young Christians into our hands; it is the whole character of our church, in contrast with the American churches, which brings them to us for confirmation and keeps them with us. By taking this into consideration, together with the good and thorough dis-

cipline and highly developed family-life prevailing among the German Lutherans, it will appear plausible, what we must assert, that our children are not able to leave the church of their parents as long as they remain good and pious children. They would readily join another Lutheran congregation, in which they find the ways and manners of that of their home, but cannot join one apparently so widely different. If we apply this to the question before us, the answer is simple and clear: We have no power to turn over our young people to the English congregations as long as the difference between them and us is as great as it is to-day. It would be different if there were such a thing as a sisterly associating between the German and the English Lutheran congregations. But this is said to be impossible, or is at least a rare thing. As long then as the only tie between the two, in the view of our laymen, is the name, by what power are we to build the bridge, on which to lead our children over the chasm. The name has lost its charm with those who are more ready to change the language than the mere name. We have no power to do as we are bidden. It is not we that hold our congregations, but the Lutheran character, the Lutheran congregation, the Lutheran Church holds them, as is demonstrated by the strong attachment of our Germans even to the building in which the congregation gathers for worship, as long as that is occupied by it. If then some one is to be blamed for the fact that our young people will not join the English congregations, the charge evidently falls on those, who have severed themselves from the strong and solid ties of the Old Lutheran traditions, and thereby have knowingly and on their own accord resigned the claim to the attachment of our people, which otherwise they would have in their feeling and regard. It is an undeniable fact, that the English Lutheran congregations differ more from the German, than from other English ones. This fact is the only explanation, and a completely satisfactory one for the pitiable disregard which our children show towards the English part of our Church. They have eyes, and cannot see any identity or relationship between this and our side of it.

On the contrary, those that are free to choose, feel visibly, unless they are prompted by mere accidental or personal motives; more inclined to join the Episcopal Church, because this is in its worship and in all its ways more like the German Church, as is set forth in strange distinctness by the bold and often successful attempt of the Episcopalians to induce our Germans to join them, under the pretext that they are in fact nothing but Lutherans from England. Our people want the gown and the liturgy, baptism and confirmation, Good Friday, with the other familiar festivals and all the well known traits of our Church, and cannot see that a church lacking all this should be related to or identical with the Church of their fatherland; but do not know what to think of the "new measures," moreover show a feeling of disgust with them which is altogether out of our control, even if we felt like trying to overcome it. If instead of vain complaints and unavailing accusations one would look with open eyes at the facts, the reason for the disinclination of our children to the English Lutheran congregations would soon be understood to be the distance to which the complained of distance has been allowed to grow.

The English Lutheran Church undoubtedly suffers greatly because it has removed so far from its former moorings. "She cannot hope for accession from the German emigrants and their children in the present state of affairs, and her own children do not give her much hope for a long lease of existence." It is often remarked, that the attachment to the church of their fathers is not great among the Americans, that the young people of American Protestant congregations feel free to choose, and therefore sometimes each child of a family belongs to a different church. If that is true, then those denominations must win which have most of attractive power, and those finally die out which have least. Now, most of attractive power belongs naturally to the greatest, the richest, the most respectable, the most showy, the most sensational denominations, but none of these qualities can be applied to the English Lutheran Church. It has a pecu-

liar charm for theologians, by its close connection with German theology and with Luther, but what can it show forth of peculiar attraction for the laity, for the young people especially, from whose ranks every congregation must win its future supporters? If nothing, the prospect of dying out in time seems distinctly to loom up. As long as a denomination has distinct features of its own, by which it is easily distinguished from all the rest, the danger of losing even its young members is not great. That is the reason why we Germans are known to be more able than our English colleagues to keep our young people attached to our congregations,—frankly acknowledged to father Mühlhausen in Milwaukee by a numerous conference of English ministers of different denominations. Even if the mind, the reason, be ever so far estranged from the doctrines of the Church of the parents, it is all but impossible for the feeling to sever itself from it, if the features of it are marked enough to distinguish it to eye, ear, and the whole outer man, from any other. That is the reason why the Roman Catholics, although generally so far from the Catholic belief, are so strict adherents and staunch supporters of their church. And this great tie, the distinct and marked features, has greatly been given up by the English speaking part of our Church. But we do not wish to be misunderstood. We do not want to accuse, we merely think of helping a little, if we can, that the undisguised truths may be frankly acknowledged. The temptation may have been irresistible, when the English Lutheran Church gave up her former particularity, and came nearer the character of American Christianity; she made perhaps the present situation more comfortable, but endangered the future. The process of leaving the old, and accepting the new ways, has certainly not been consummated with so clear a consciousness, that the respective men can be considered completely accountable for it, deserving praise or blame for what they have done. It was an historical act, which we of the slowly limping consciousness, never quite understand in the moment of acting or suffering, which other powers than our free-will carry into execution. Those who have lived to

see this change or have fallen in, have done so as children of their time and their situation, and have as such scarcely been able to do otherwise. We Germans should acknowledge that frankly, and confirm it by our concession, that, if we who to-day stand on our side with the proud consciousness of better rights, had been placed under the same circumstances, influenced by the same education and bound by as feeble ties to the Lutheran world at large, we would very likely all have acted as these men did, just as certainly as we are what we are, not by free choice, but by our present circumstances, by birth and education. Past things one should register, not judge about the deed, but try to understand them in their doings in order to learn from them. We have the highest respect for the men that took the lead in those commotions, but feel free to examine the inheritance they left to our Church, by the value it has for the present moment, the weight and responsibility of which not they have to bear, but we who live and have to do our deeds now in turn. And seeing the harm done to our church by their well-meant deed, we would rather undo it, if we could.

One can scarcely refrain from allowing fancy its flight, which from this point of our reflections invites us to follow into the realm of possibilities, and to depict to ourselves what must have become of our Church, if said change had not taken place, if the English brethren had remained in closer connection and harmony with the German Lutherans. Think of the stream of German immigration, which since that time has poured over this country, amounting, as the statistics show, many a year to more than fifty thousand. These emigrants are so preponderantly Lutheran, that the emigration may simply be called a Lutheran immigration. And this proposition is not affected by the observation that a large part of the immigrants come from the Prussian Union. For the Prussian Union, at least in the Eastern provinces, is nothing but a mild and tolerant Lutheranism, professing toleration by principle; but its name is so unhappy, that dishonest enemies of this anti-hierarchical Lutheranism can base upon it the seemingly founded charge of desertion from the Lutheran faith. The

orthodox know very well how dishonest such a charge is; for the Pomeranians among others are the best materials of the Missouri synod and their likes, because they have been so thoroughly instructed in the Lutheran faith by the pastors of the Union, stigmatized as heretical. In short, a Lutheran immigration has overflowed this country in the last thirty years, ready to be framed and builded together for the magnificent structure of a free Lutheran Church. For the infidelity of the Germans of to-day, so much spoken of, hangs about most of them astonishingly loose as a garment, which a playful child would put on for a moment, though apparently not fitting it; such a play occasionally takes a naughty character. Thus a great part of our German nation plays the infidel; but notwithstanding all that, it is, to this very day, of heart pious, is above all nations, even above the nation of churches, the American, the nation that likes to pray, the praying nation. He who is clearsighted and unprejudiced enough can see that everywhere, and we German pastors experience that often in a surprising manner, if we only have a little of that patience and forbearance which the Lord had with Peter, when he asked him: "Simon, son of Jonas, lovest thou me?" Our infidels allow themselves, when treated with this spirit, willingly to be led back to the faith, which they in childish play have thrown away, and now of course must show themselves reluctant to receive again. Prompted by this conviction, said a man familiar with our nation and especially with the Germans of New York from long experience,—and New York is commonly considered as one of the best strongholds of unbelief, if not the best of all:—"Wherever you put your cane in the ground of New York, a congregation springs up." And thus it has been found by us in a locality which a man, thoroughly acquainted with it and with the question, signified thus: "There are no Christians there," and of which a whole Lutheran conference unanimously declared: "It is wrong because wasting one's talent, to try to gather a congregation in such a place." And in this same place has grown without much labor a flourishing congregation, in which after two years an opinion like

the following could be pronounced: "Where is a congregation in the city in which the people live more harmoniously together than in ours?" and that the opinion of a man who at first for quite a while kept himself in a distance, fearing that no good congregation could grow among the residents.

If then this German Lutheran migration, reminding, by its enormous numbers, of the famous migrations of old, more than a thousand years ago, had been provided for in right manner, what an enormous, powerful Lutheran Church would have grown up! Those upon whom by right this task would have fallen, to nurse the young German Church in her first respiration in this country, were our elder brethren, those Lutherans who were here long since at home, and at the time were still partly German; but since these have become more and more alienated from their helpless, forsaken, late followers. If then, instead of the Methodists offering their services to our German fellow believers in the midst of their struggle with hunger and all sorts of privation, if instead of them, the Lutherans had been as ready to send them ministers, they would easily and rapidly have been collected to mild Lutheran congregations, which very soon would have supported themselves, built their church edifices, salaried their pastors, would even soon have paid back what had been expended in their behalf. These ideas are not mere fancies, but seen and learned from realities. The first most favorable years, in which it would have been an easy matter to conquer the whole field with all the hidden treasures and slumbering talents, and to secure it forever for our Lutheran Church, the first most favorable years are irreparably lost. They have been made use of by nobody who had the power to realize all their forces. The Methodists were almost the only ones that tried to do it, and had to learn that the Germans are not very susceptible to their childish hot-house-Christianity, for even among those comparatively few, whom they have been able to win over, a Lutheran minister can often enough hear a man confess, that only necessity compelled them to turn Methodists, since no other preacher came to them, and how many may think so, before one masters courage to confess it

frankly! After these came the orthodox, and have gained their easy victories in the field that longed for ecclesiastical cultivation. The rapidity of the growth of Missouri, and the related synods, is by no means the result and merit of their system. Let us liberal Lutherans for once gain equally navigable water, let us for once labor under circumstances equally fair, and you will see that in spite of all slanders and abuses they heap upon us, we shall get the better of them. For we have the real meaning, the heart of our people, not the judging, ruling men of the "Reine Lehre." But the first years with their precious opportunities are gone. What then the English Lutherans could and should have done for our Church, that *is* done everywhere in other churches. Thus the Catholics of Europe have given assistance for the building up of the Catholic Church in this country, and reap already fruit an hundred fold. Thus the Episcopal Church has done, and acquired from her own and our portion the riches and power that dazzle so many eyes. Thus all denominations of this country are doing to-day. The old rich congregations in the east deem it their duty to assist the still helpless West, and find their trouble and sacrifices greatly rewarded. Thus also the firmly established, comfortable, older English Lutheran Church could have reaped a hundred fold harvest, if she had known to do likewise, understanding the position of the German immigrant to be her great missionary work. What now has fallen into the hands of the orthodox, would without any doubt have become her prosperity. This very work would have prevented the chasm between the English and the German from getting so wide as it is now; the difference could never have become so great, had this work been done in favor of the German Lutherans that are educated in the German ways, and are unable to give them up; even without this labor for and with the Germans, by the mere Lutheran name the English part of our Church has been prevented from going into the extremes of the "new measures," and has mostly preserved to itself a certain neutrality. Had they understood this duty of their patronage over our Church, they would have remained nearer to us, and the Ger-

mans nearer to them, and the ugly chasm could never have yawned between. But they failed to understand their calling, to be the protectors of the poor German Lutheran Church, and tried one-sidedly to raise English Lutheran congregations at high cost and with small gain; the distance between the two sides widened; and this very failure to take hold of the field, given and appointed to them by the Lord himself, made room in the forsaken field, not only for the orthodox, but for enemies far worse, for the bad wolves, the unworthy men, that assume so often the ministerial name and office. For these find an entrance only where orderly preachers tarry long to appear; and the preachers did not come, because they were not sent by them, to whom the Lord had entrusted the means to provide for the wants of them that needed; and these *οἰκόνομοι* of the Lutheran Church in this country were, by the will of the Lord, the English brethren. All the damage, then, that has been done to our poor Church falls, in our opinion, back upon those who should have taken care of the forsaken herd, but have neglected it.

Again, we must confess our conviction that every one of us, who have to raise this charge, would in all probability have drawn upon himself the same guilt, had it fallen upon him to assist with counsel and deed at that time, when they have missed their opportunity of directing all the available resources so as to assist the German immigrants. We would accuse no man, neither living nor dead, but we mourn that it has come so, that it was permitted, or perhaps destined, to come so, and would raise our voice aloud and implore: Let us still make good, as much as we can, what our fathers unknowingly have neglected! Oh, that it were possible to undo what has been done! That it were possible for all of us to draw near together, and with united hearts and hands make a strong effort to recover the lost work of the Lord!

And what enviable position would it give, or have given, to the English brethren! It is sometimes remarked as strange, that, whenever Germans and Americans, work together, the lead always is the share of the latter; that as a general thing the Germans should always be willing to allow the former

precedence and leadership; but it is no more than right that it should be so. The English language will always be paramount, as long as things do not greatly change, in any thing common to both, Germans and Americans. The reason is, that the average of those Americans who stand in some kind of relation to us, as the English Lutherans, know far less of our language than we of theirs, owing to inferiority of our number to that of the English speaking in the country; besides the well-known advantage they have over us in point of business and arrangement. In our case now, in the great affairs of the Lutheran Church, the leadership and management would the more certainly have come to the English, if they had established themselves the patrons of the German church, who by their assistance were known to have called to life and organized the slumbering ecclesiastical forces. Between the benefactors and those benefited by them, the chasm so sadly gaping to-day between the two languages could never have come into existence; and the English sister-congregation, then certainly recognized, and easily recognizable, as our relations, would naturally have won the inclination and regard of those whom we have to dismiss. Where could they have turned to, but to the benefactors or patrons of their mother-congregations?—On the other hand, the orthodox inclination could never have increased so much and been rooted so deeply among the Germans, if the English brethren had preserved the control and management, who by their practical tact, with their regard for activity and independence of the laymen, are safe against any attack of orthodox vagaries.

Lastly, we would briefly mention the blessing which the English branch of our Church would have enjoyed, if she had recognized such work of brotherly love in Christ as her task. As that bishop of old called his poor his treasures, so the English Lutherans would know now to regard as a special treasure of the church, those whom they still with contempt repel and hurt, even when they do not mean it. Blessed the man who has opportunity, means, calling and will to do good; for it is more blessed to give than to receive. But all that is

lost; the great contrast spoken of made it all but impossible not to lose it.

So we need not complain of the losses which our Church has suffered. It is nobody's fault but our own. The German, as well as the English part of our Church, has done its best to diminish the power which our Church was destined to wield in this land of the future, the future also of evangelical Christianity. Figures will easily tell him who wishes to see and takes the trouble to count, what an enormous force our Church would be in America, if its members had not been scattered in all directions, and our hands been tied by all kinds of fetters. And if to the figures, the spiritual weight of the Lutheran theology is added, it is evident that Lutheran influences would be felt as a mighty tide, overruling irresistibly every other. And where is it felt? The English Lutherans confess: "The Americans do not notice us!" And the Germans: "They even doubt, whether the Germans have still a religion!"

ARTICLE IV.

REV. DAVID F. BITTLE, D. D.

By Rev. G. DIEHL, D. D.

DAVID F. BITTLE was born near Myersville, in Frederick County, Md., November, 1811. He was the eldest of five children (two sons and three daughters) of Thomas and Mary Beale Bittle. His brother, nearly eight years younger than himself, was Dr. Daniel H. Bittle, at different times pastor of churches in Maryland, Virginia, Pennsylvania, and Savannah, Georgia, where he died in 1874.

Thomas Bittle was a plain farmer, in moderate circumstances, owning a place on the road leading from Bealesville to Ellerton. The neighborhood was rather secluded. Like other boys in the quiet region of the northern part of Middletown Valley, David F. Bittle enjoyed limited advantages

of acquiring knowledge. Only the ordinary branches of an English education were taught in the schools. Nor were there any intelligent or educated people with a taste for reading or books. To the schools of the vicinity David was sent until old enough to be of service on the farm. Then for several years he was employed in his father's fields during the summer, and sent four months to school during the winter. His fellow scholars, still living in Frederick County, remember nothing special in his character, sayings, or deeds, in those days. After leaving school, he was engaged for several years in hard farm work. He was a strong, healthy, industrious youth, full of good humor, enjoying with great zest the rural sports and amusements with which the lives of the young people with whom he associated were diversified. No one would then have imagined, that the good-natured, joyous young man would one day become a flaming preacher, and the founder of literary institutions.

About the year 1828 and 1829, Rev. Abraham Reek, pastor of the Lutheran churches of Middletown Valley, was producing a deep impression upon the community. He originated new measures; established Sunday Schools and prayer meetings; held protracted services in the churches, and startled the people by the style of his preaching. His sermons were searching and pungent. His manner was earnest. He declared that even church-members must be converted if they would be saved. He denounced many of the social customs of the people. He urged the young to immediate repentance. Upon the awakened he pressed the claims of Christ to entire submission. Decidedly religious young men, of fair intellectual endowments, were asked to consider the question of a call to the ministry. Among those deeply impressed by this zealous revivalist, was David F. Bittle. Two other young men had already been deeply moved, and taken a stand. Lewis Routzahn had gone to Gettysburg to pursue a course of study with a view to the ministry. Ezra Keller, in spite of the opposition of his father, encouraged by his pastor and his mother, had decided on entering on a course of study at Gettysburg. David F. Bittle took the subject into prayerful

consideration, and the result was a determination to consecrate himself to the gospel ministry.

HIS STUDENT LIFE.

In the nineteenth year of his age, he entered the Preparatory Department of the Gettysburg Gymnasium, which was afterwards erected into Pennsylvania College. Here he began the study of English Grammar, Geography, and Latin Grammar. Two years later, 1831, he entered the Freshman Class. Soon afterward the institution was chartered as a college. He was graduated September, 1835. He was a member, when a Freshman, of a class of extraordinary intellectual ability, embracing among others, Samuel Sprecher, Ezra Keller, Daniel Miller, and Theophilus Stork. Sprecher and Miller did not continue in it through the entire course. In proportion to its number, probably no class in that College has ever had a larger amount of high intellectual endowments, combined with the most vigorous study. To have maintained even a fair standing in that class was highly creditable. According to the distinct recollection of his college contemporaries, in classes below his, Mr. Bittle appeared a quiet, industrious, unobtrusive young man; not remarkable in any department of study, nor prominent in the public exercises of anniversary celebrations; yet always faithful, and doing his work to the satisfaction of the Professors; and fully appreciating and acknowledging the brilliant gifts and accomplishments of some of his classmates. Of those who were still in the class at the close of the curriculum, to Theophilus Stork was assigned the Valedictory, and to Ezra Keller the second honor.

In October of the same year, 1835, Mr. Bittle entered the Theological Seminary. Here he evinced the same general qualities, while his mind was maturing and his character developing into finer proportions of Christian manhood. He made good use of the large Seminary Library. He went little into society,—visiting scarcely any family except that of Dr. Krauth. During the last year of his Seminary course, a deep religious interest pervaded the institutions. Many of

the students professed conversion. Church members were greatly quickened. Some received vivid impressions and remarkable confirmation of their religious experience. Dr. Krauth preached several sermons of marvelous power. Even the lukewarm became zealous. Theological students held prayer meetings. Dr. Martin, a Senior in the Seminary, took an active part in conducting the public prayer meetings in the church, and delivered flaming exhortations. Among the professed converts were several who have become eminent scholars. These meetings seemed to call forth the religious fervor of David F. Bittle.

HIS SETTLEMENT AS PASTOR.

In the autumn of 1837, he was married to Louisa C. Krauth, sister of Dr. Krauth, President of Pennsylvania College; and having accepted a call from St. John's Lutheran Church in Augusta County, Va., he entered at once on pastoral work. From the outset he evinced great zeal. He was diligent in preaching,—filling numerous appointments; and laborious in pastoral work. He visited not only the families of his parish, but the neglected and destitute. His preaching was characterized by plainness, directness, fervor and pungency. He was, in the best sense, a revival preacher; giving ample exposition of the Scriptures, and sound instruction blended with the most searching personal appeals and fiery exhortations. The circumstances and associations of his youth made him familiar with the condition, sentiments, prejudices and tastes of a rural community; and he adapted himself to the masses of the people. The young preacher, with such power and zeal, soon produced a deep impression on his congregation. The attendance on the Sunday services increased. Large numbers of young people joined his catechetical classes. He held preaching services for several days in succession—sometimes for a week. Awakenings and conversions followed. He did not confine his preaching to churches. He made appointments in school houses and private dwellings, in destitute neighborhoods remote from houses of worship. His influence was extended. Everywhere he was regarded

as a young minister of more than ordinary piety and zeal; and popular with all classes. At a meeting of the Virginia Synod, in his Mt. Tabor church, 1840, which the writer attended as a student and applicant for licensure, the devotion of the people to their pastor appeared unbounded. The second year of Mr. Bittle's pastorate he reported to the Synod thirty-two confirmed,—only two other members of the body reporting accessions so large,—S. Oswald, of New Market, forty, and J. B. Davis, of Strasburg, thirty-six. The third year, at Mt. Tabor, 1840, his confirmations were forty-five,—larger than any other pastor except Rev. P. Schickel, who had confirmed fifty-one. Thus, year after year, the fruits of his ministry were abundant. The congregations at Churchville and Mt. Tabor had been organized by him.

His preaching and pastoral work did not, however, occupy all his time. At the commencement of his ministry he adopted a system of study. He had taken some hints from Todd's Student's Manual. A certain portion of time each week was devoted to hard, systematic study of divinity, with an occasional dip into the classics, and a glance over the general field of science. He also kept up the habit of giving some attention to general literature. Professional men, thirty-five years ago, spent less time on newspapers and magazines than at the present day, and consequently had more for books. The *Lutheran Observer*, the *New York Observer*, and a Staunton weekly were the papers found in his study in 1840. But he would add a new volume to his library as often as his purse would justify the expense. And the books in his library were well used. Thus in the midst of the abundant labors of an active ministry, he was constantly enlarging his literary attainments. Some will wonder how he could find time for any considerable reading and study. One might suppose that all his time, not given to work outside his study, would be needed for the preparation of sermons. He not only economized time, but he was an extemporaneous preacher. Very little time was spent in *writing* sermons. The preparation made by him for preaching a sermon on any ordinary occasion, did not occupy many hours. The four

days in a week, which many preachers spend in writing sermons, were given by him to study and reading, with only a few hours for sermonizing. Many of his most effective sermons were mentally composed by him in the saddle. In this way he saved time for general study. Soon after his settlement in Augusta County, he conceived the project of establishing an academy, and carried it into effect in the founding of a collegiate institute in his neighborhood, of which some notice will be taken hereafter.

HIS MIDDLETOWN PASTORATE.

In 1845, on the 12th of August, he accepted a call from Middletown. It is not generally considered wise for a young minister to locate in the place of his childhood's home. Mr. Bittle's settlement in Middletown, however, was fortunate. As a boy and youth he was scarcely known in the valley beyond the vicinity of Myersville and Bealesville. He had been away now nearly sixteen years—nearly eight at Gettysburg, and eight in Virginia. He came into the valley, as the newly called pastor, at the mature age of thirty-four, a comparative stranger to four-fifths of the flock that called him, and felt no drawback on the score of familiarity with the people in the days of his boyhood.

The characteristics of his ministry at Mt. Tabor were soon conspicuous at Middletown—plain, faithful preaching; alarming calls to the sinner; faithful rebukes to the inconsistent professor; fervent admonition to communicants, and affectionate, earnest appeals to the young: much pastoral work and a careful economizing of his leisure time for reading and study. Nor was it long till the fruits of this ministry appeared. From the mountain on the east to the mountain on the west; from the neighborhood of Burkittsville on the south to the hills beyond Ellerton on the north, his field extended. Through those valleys, over those hills, and into the mountain passes, he was constantly riding, visiting the sick, praying, (sometimes in German) with the aged, calling on the families of the church, seeking the careless and negligent, urging the young to attend his catechetical lectures,

and stimulating all classes of the community to greater earnestness. Soon his influence was felt in every portion of this territory. So wide and laborious a field called him away from his study during a large portion of the time. Yet he was constantly making some progress in knowledge, and improving as an instructive and able preacher.

His confirmations as reported to the Synod, were at the end of the first year 121, the second 75, the third 40, the fourth 40, the fifth 32, the sixth 35, and the seventh 24. From these statistics it would appear that he worked up the unchurched material so thoroughly during the first few years, that afterwards there were not left so many young people to be brought annually into full communion with the church. During a ministry of six years and a half, his confirmations averaged fifty-five annually, making an aggregate of three hundred and sixty-seven. When he left, the adult Lutheran population were generally communicants. The church services were well attended. He had won the respect of all classes, and the devoted attachment of his own people. Every one felt that he was a faithful and fearless minister of Jesus Christ. In his fidelity he rarely gave offence. His severest rebukes were given in so kind a spirit, that no one thought of taking exception. In his administration of the affairs of the church he showed good judgment, and great tact in handling delicate cases. Under the straight-forward simplicity of his guileless character, many of his actions were under the control of a wise policy. What seemed to others the spontaneous flow of ordinary feeling, was sometimes the result of wise and careful calculation. When he announced his resignation, there was an expression of universal regret. A writer in one of the newspapers said: "In Middletown his ministrations were singularly successful. The love and respect of the people for pastor knew no bounds, and would have stopped at no sacrifice to renew the relation."

HIS RESIDENCE AT HAGERSTOWN.

After leaving Middletown he resided at Hagerstown for about eighteen months, from February, 1852, to September,

1853. A portion of this time was devoted to the collection of funds for Home Missions, in Maryland and Pennsylvania. The other portion was given to the establishment of the Hagerstown Female Seminary. He induced Rev. C. Culler, of Boonsboro', to assist him in this work. They thoroughly canvassed Hagerstown and Washington County. They procured a considerable amount of money in contributions, and still more in stocks and scholarships. It was by the contributions in cash, subscription and shares of stock, obtained by Mr. Bittle and his assistant, that the fine buildings were put up and furnished. The Seminary and its equipments may justly be regarded as the work of Mr. Bittle, seconded by several others. The energy and impulse in the whole movement came from him. Had he not taken hold of the work with his accustomed vigor, the undertaking would probably have failed. None of his coadjutors were willing to devote themselves exclusively for a year to the unpleasant task of soliciting contributions. Without such persistent, personal appeals by an earnest man, the money could not have been obtained.

HIS CONNECTION WITH THE MARYLAND SYNOD.

During the eight years of his residence in Maryland, he was an influential member of the Maryland Synod, taking an active part in all the regular business. Several items of special interest called forth his best efforts. Among these may be mentioned the discussion and settlement of the ministerium question. Dr. Kurtz as the great champion of a Ministerium, and Dr. Reynolds as its opponent, were indeed the leaders in the controversy. After these, perhaps no one took a deeper interest in the subject than Mr. Bittle. During the latter part of his stay in Maryland, some half a dozen thinking men formed the project of establishing a publication society. This plan was devised in Frederick and Washington Counties. It was first proposed to the conference then embracing these two counties. It was at first called by a name somewhat different from what it now bears,—a name indicating that a prominent design of the institution would

be the translation of many of the best Lutheran books of Europe. When the project had taken shape, and a location for its business was to be selected, it was decided that Philadelphia would be better than Baltimore. The plan was laid before the General Synod at Winchester, 1853; and the ideal of a dozen active pastors in Frederick and Washington Counties was realized in the establishment of the General Synod's Publication Society in Philadelphia. Dr. Bittle is fairly entitled to a large share of credit for this work.

PRESIDENCY OF ROANOKE COLLEGE.

In Sept. 1853, he removed to Salem, Va., to take the Presidency of Roanoke College. The establishment of this institution may be regarded as the most prominent part of his life-work. He had spent fourteen and a half years in pastoral work, and one and a half in agencies. At the ripe age of forty-two, he enters on a new work, and devotes himself to it with unflagging energies for the remaining twenty-three years of his life.

While pastor at Mt. Tabor, Augusta County, in 1842, in connection with several other Lutheran ministers and laymen, impressed with the need of larger educational facilities for the youth of the church in Virginia, he conceived the idea of establishing an institute for teaching the higher branches of an English education, the ancient languages, and mathematics. Intelligent laymen were found willing to cooperate. They decided upon locating such an academy in Augusta county, eight miles south-west of Staunton, in Mr. Bittle's neighborhood. Rev. C. C. Baughman, who on account of impaired health had been compelled to relinquish the pastoral charge of Jefferson, Md., was invited to take charge of the new school. He accepted the position of Principal and teacher of languages. Mr. Bittle was made teacher of Mathematics. It was in a retired section of the country near Middlebrook. "Two unpretending log-buildings were speedily erected, one containing two apartments which were to be used as lecture rooms, the other containing four rooms, which were to be occupied by the students as lodging rooms."

In May, 1843, the professors (Bittle and Baughman) laid this project before the Synod of Virginia. A committee was appointed to examine the plan. They reported in favor of "The propriety of establishing and maintaining a classical institution under the supervision of the two Lutheran Synods of Virginia." This report was adopted and the Synod of Western Virginia was invited to cooperate in the enterprise.

In 1844, there were seventeen students in this "Virginia Institute." It was intended to be a classical school auxiliary to Pennsylvania College. The youth of the neighborhood availed themselves of the advantages it afforded. A number of young men from other portions of Virginia, who had the Lutheran ministry in view, came here to prosecute an academical course in preparation for the higher department in Pennsylvania College. Mr. Bittle continued the work of instruction in this school, in addition to his pastoral work, for nearly three years.

In 1845, it was incorporated by the Legislature of Virginia under the name of the "Virginia Collegiate Institute." Very soon the question of a removal was agitated. It was urged by some of its friends, that a locality not so much overshadowed by older and larger colleges would be more favorable to its success. Through the efforts of Rev. G. Scherer, pastor of the Lutheran congregations in Roanoke County and other ministers in the southwestern Synod, the claims of Salem were pressed on the attention of the Trustees and members of the two Synods. This place was selected, and in June, 1847, "all that was portable" was removed from Mt. Tabor to Salem. It was a wise decision. Salem is an admirable place for such a school. The lovely Roanoke Valley with its picturesque scenery, the noble mountains on either side, the pure and healthful winds tempering the heat of summer, and the lofty ranges lying farther west moderating the cold of winter, the fertile lands, the charming glades, the delightful mineral springs within fifteen miles of the place, make Roanoke one of the best places in America as a seat of learning. The people of the valley are among the best of Virginia society; with more of enterprise and thrift

and economy than those of Old Virginia, and yet their equal in intelligence, refinement and generous hospitality.

The school, from the autumn of 1847 to the summer of 1848, was held in borrowed buildings, owned by the Baptist and Presbyterian churches. The first session continued from October to April, six months; the second from May to September, four months. In the Summer of 1848, the central part of the main building of the present college was put up. "Without the wings, and the large portico that now graces its front, it was a very plain and unimposing structure of the most simple and ancient order of architecture, the Tuscan." But in this plain building there was room for a chapel, recitation rooms and dormitories. The basement was occupied by the steward. It was found necessary, in the course of a few years, to enlarge these accommodations, and in 1851 the west wing was built.

Prof. C. C. Baughman was Principal of this Institute from its origin to 1853. His colleagues and assistants, were Mr. J. E. Herbst, 1846 to 1849, E. Miller, 1849, Rev. S. Scherer, 1849, S. Carson Wells, from 1849 continuously till the present day, W. F. Greaver, 1851, R. Hill, 1852. All these were graduates of Pennsylvania College.

The first catalogue, published 1849, contained a roll of 40 students, mainly from Virginia. The next year 38, the next 51, and in 1852 there were 60, of whom 20 were candidates for the ministry.

Up to this time, it was intended by its Board and patrons to be merely "a High School of superior grade and contributing to Pennsylvania College." But the rapid increase of students prompted the determination to enlarge the plan by erecting the Institute into a full college. In the winter of 1852-3, an application was made to the Legislature of Virginia for an act making the proposed change. The act of incorporation was passed, March 14, 1853. About this time, Rev. C. C. Baughman resigned his connection with the institution, and accepted the Principalship of the Hagerstown Female Seminary.

The Board of Trustees proceeded to form a faculty for the

new college, at Salem, which was named "Roanoke College." Rev. D. F. Bittle was elected President and Professor of Moral and Mental Science, S. Carson Wells, A. M., Professor of Mathematics and Natural Philosophy, and Henri G. Von Hoxar, Professor of Ancient and Modern Languages and Literature. This faculty entered on its duties in the autumn of 1853.

This somewhat full account of the Institute, out of which Roanoke College grew, has been given, that a clearer view may be taken of the work which Mr. Bittle is now called to accomplish. The plain building and grounds were worth about ten thousand dollars, on which there was a debt of eight thousand dollars. The Library had one hundred and forty volumes. Such was the infant college, over which Dr. Bittle at the age of forty-two was called to preside.

On the arrival of the new president with his family in Salem, in the early autumn of that year, they stopped at a hotel. Mrs. Bittle made the acquaintance of several ladies, guests in the same house, the first evening. In the course of the conversation, one of the ladies having learned that the newly arrived family intended to remain in Salem, inquired of Mrs. B. what her husband intended to do in Salem. When told, "he is to take charge of the College as President," she replied, "What College?" It was not intended to disparage the institution. It was simply an inquiry, under an impression that some miles from the village there might be a college in a place the speaker had not yet visited. The hotel guests never dreamed that the plain building on the hill that could be seen from their window was a college. Probably as little would they have imagined, that the plainly-dressed and unpretending man, who with his family had taken lodging for the night in the hotel, would by his energy and prayers and faith cause that little school on the hill to rise into a college, that in less than twenty years would rival the boasted State University, and become one of the leading institutions of the South.

To human view the prospect of building up a college was not encouraging. There was indeed ample room and ample

material for an academy. There were few good High Schools in Virginia. But there were colleges of note. Not very far off at Charlottesville was the University, not only richly patronized by the State, but inheriting the fame of Jefferson. Still nearer at Lexington, was Washington College, bearing the name and holding some of the money of the Father of his country. A still more discouraging feature in the scene was the prevalent custom, all over the South, of sending their best students to be educated in the older and more richly equipped institutions in New England and the Middle States. Harvard and Yale and Princeton had a liberal patronage from the South. Pennsylvania College drew large numbers of students from the Virginia Valley. Could this custom be changed? Could this exodus be arrested? Roanoke College must look for patronage chiefly to the Lutheran population of Virginia—a Church of a few thousand communicants,—about equal to the Lutheran population of a single county in Pennsylvania. Beside all this, the school at Salem had been established as a kind of Preparatory Department to Pennsylvania College.

To any man of less faith than Dr. Bittle, less ardent and magnetic, the task must have appeared almost hopeless. But the new president went to work to create resources. After augmenting the material equipments, he would endeavor to get as many boys and young men as the Lutheran people of the valley could furnish. And as the wealthy men of Virginia sent their sons to college a few years as a necessary preparation for the claims of society, even though not intending to enter a learned profession, he would try if some of these might not be drawn to Roanoke. And he would also see if some of the gifted sons of the South, preparing for the learned professions, could not be persuaded to tarry at Salem awhile. Such were some of the possibilities that rose up in his mental horoscope.

First of all, after arranging with his colleagues an efficient inner system, he went to work to raise funds. The internal arrangement and work must be brought to the highest efficiency. To the clear eye of Mr. Bittle there was a good

chance of drawing students by making the Preparatory Department of a high order. The professors thoroughly accomplished, and not raw tutors, must do the teaching and give this grammar school such a reputation as no Southern college has attained. The plan worked well. The youth who came to Roanoke to begin the study of the Latin Grammar, came at once into contact with the professors with all their large culture. At the end of two years, they were found by the faculties of other colleges on their examination for admission into Freshmen classes to be unusually well qualified. "At what academy have you been prepared? Who were your teachers?" were questions that invariably followed the examination of the Roanoke students who went to Charlottesville or Lexington. The reputation of superior instruction and drill at Salem soon spread. The effect of it was an increase of students.

The grounds must be improved, walks laid out, and trees planted. Artistic taste must be called into requisition. The grounds must be graded. Some of the more robust young men can employ a leisure hour at this work and gain healthful exercise. Minerals must be collected. The professors and students during the next vacation can do something toward forming a cabinet. Books, too, must be procured. Every member of the faculty, and every candidate for the ministry can come back with some volumes as gifts from friends of the young college. Thus Mr. Bittle set every man to work. Yet none worked so hard as he did, nor with such rich fruits. He brought back more books and more mineral specimens than any professor or student. Within a few years those grounds became beautiful. Shrubby bloomed around the college. The young trees spread forth their branches. The grading and the walks gave fresh beauty to the sloping hillside. The 140 volumes of the Library were soon doubled and then increased fourfold, and then run up to a thousand. The President spent all his leisure time, not only during vacation but often during college terms, in visiting churches and friends of the institution canvassing for students and for contributions. He was constantly receiving money and

books. Soon the debt of eight thousand dollars was liquidated. Whenever he heard of young men or boys who contemplated going to a college, he would write to them, and if possible visit them. He was constantly making inquiries for such youth. His eye seemed to sweep all over Virginia. No promising spot was neglected. He also adopted the paternal arrangement in the social position of the students. These young lads were at once made to feel that in the President they had a father. The other professors copied his example. All were treated with so much kindness and sympathy, that every student loved the faculty. The result was that every vacation sent these pupils to their homes warm friends of the college. They became zealous canvassers. Scattered as they were through the Virginia valley, in many a neighborhood the praises of President Bittle and his co-laborers were sounded. These students said, "Salem is such a lovely spot. The professors are so good and so learned. The President is so wise; every thing moves on so nicely." The consequence was that by their enthusiasm they won many others who had not before thought of going to Salem. The second year was an advance on the first.

The policy pursued in the internal work of winning the affections of the pupils, was also followed by the President, as far as practicable, in the raising of funds. In soliciting contributions he stated earnestly the wants and claims of the college. But his asking was in so kindly a spirit, and with such deference to the feelings of the party appealed to, that he could not well be resisted. And even if he got no contribution, he usually left behind him a friend. Many men, who before his call had never thought of giving money to a college, cheerfully subscribed and paid money to him.

The college opened September 1, 1853. The highest class organized was the Junior, with four members. The total number of students for the session was thirty-eight. The central building and west wing only had been erected. The original four acres of ground were enlarged by the purchase of four more. Soon afterward still other lots adjoining were purchased. The early students were constantly at work in

grading and planting the newly purchased land. A few locust trees stood there when the school was started. New cedars and maples were growing up.

As soon as the debt of eight thousand dollars was paid, Dr. Bittle proceeded to raise funds to put up additional buildings. In 1854 the east wing was erected. Dr. Seiss delivered an eloquent address at the laying of the corner-stone, September 1. Soon afterward another chair in the Faculty was created, and Mr. Yonce was elected professor. The catalogue of the second year, 1855, had eighty names on the the roll. The third year ninety-seven. The planting of additional trees and improvement of grounds were still going on. At the end of the third year, 1856, the department of Natural Science was created, and Rev. H. S. Osborn elected to fill it. In the latter part of 1857, a contract was made for building the West Hall. The students were still increasing. At different periods, the following gentlemen were connected with the institution as professors, viz., D. Sprecher, D. P. Halsey, D. H. Bittle, J. G. Frey, D. P. Camman, and Webster Eichelberger.

The several catalogues show, that while the earliest students were drawn chiefly from Roanoke and a few adjoining counties, a few years later they came from all parts of the Valley of Virginia; later still, from all parts of the State, some from Maryland, and other Southern States. At present they come from all parts of the South. The eighth catalogue, in 1861, showed a total attendance of one hundred and eighteen. This year the war caused a premature ending of the session, on the 4th of June. The excitement swept everything before it. Many of the students enlisted in the army. The twenty-second catalogue, in 1876, showed one hundred and sixty-seven students, from the following States: ninety-six from Virginia, thirteen from each of the three, Texas, Mississippi, and Tennessee, seven from West Virginia, six from Maryland, five from Louisiana, two from each of the following, North Carolina, Kentucky, South Carolina, Georgia, Alabama, and Illinois, one from Ohio, and one from New Jersey.

DURING THE WAR.

Roanoke was the only College in Virginia that did not suspend during the war. At the first meeting of the Board after the war, Dr. Bittle presented the following report. "Amidst many difficulties, we have succeeded in sustaining the progress of the College during the four years of unfortunate war. The session of '61 closed with only seventeen students, which session, up to the beginning of hostilities, had been the most prosperous of any from its organization. Though frequently interrupted by military requisitions and hostile raids during the war, the number of students has been, since the war, steadily increased, so that we closed our session, June, 1865, with one hundred and twenty-five students. During the last four years we had no regular college classes. Most of our students were boys under military age. Consequently we had no graduates."

To keep up the institution, the Faculty admitted a number of ladies in 1862. During the same year, Dr. Bittle took the Boarding House, and acted in the three-fold capacity of steward, President of College, and pastor of several churches. The military requisitions were so pressing that even college halls did not shield the boys. And Dr. Bittle was compelled, at different times, to visit Richmond, Lynchburg, and other head-quarters, to get a release for his young students. In an account furnished by one of the Professors, it is said, "Dr. B. would teach till 5 P. M., then ride ten miles, and return the same evening with a basket of butter on his arm, so as to have a lump at each plate each meal. But the beef cattle became scarce in Roanoke Valley, and the Dr. had to go to Wythe County for beef. Leaving College Friday evening, he would return on Monday." Even then he was compelled to drive his cattle by secret passes through mountains, lest they might fall into the hands of soldiers. The running of a college, and boarding forty or fifty boys under such circumstances, was no easy work.

Several amusing incidents occurred, showing Dr. B.'s good humor on all occasions. Drs. Register, Bittle and Hildebund

were appointed by the citizens of Salem to surrender the town to a Union cavalry force, April 4th, 1865. Dr. Register was the spokesman. The captain of the cavalry replied: "Gentlemen, your town and college shall be protected. No one shall be molested, either in person or property." The captain then called from the ranks an Ohio soldier, who had been a student in Jefferson College when the war broke out, saying, "Mr. Clark, go with the Doctor and guard his College." As they walked up street, Clark on his horse and Dr. B. on foot, they passed a porch crowded with ladies. The Doctor, turning with a smile to the ladies, said, "Ladies, you see I have taken one prisoner." But the ladies would not smile in return. Their feelings were too sore for a joke.

When Gen. Hunter was approaching Salem with his force, prayer meetings were held by the churches "for deliverance and for peace." The meeting held the day before Hunter's arrival was attended by Capt. Whaling, then residing in Salem. Dr. Bittle was called on to pray, and he prayed so fervently that the Captain felt they were safe. Arriving at home, he found his wife removing her meat from the meat house to conceal it. He said to her, "no use to go to that trouble—need not hide the meat. After Dr. Bittle's prayer, the Yankees will not take it. Dr. Bittle has left all his meat in the smoke-house." The Captain in his narrative continues, "The Yankee army came: faith failed: all the meat was taken, and all Dr. Bittle's, about one thousand pounds from the two meat houses, worth seven dollars per pound. The Doctor declared he would never attempt faith again without works, nor set the example to his friends."

AFTER THE WAR.

Upon the surrender of Lee's army, everything was thrown into confusion. But in the autumn of that year, 1865, the session opened regularly; and the catalogue issued in the spring of 1866, gives the number of students as one hundred and forty-seven. There were two Seniors, two Juniors, four Sophomores, and twenty-one Freshmen. The finances of the College had become embarrassed. The President was com-

pelled to take vigorous measures to raise funds to relieve the institution. To this end he secured the services of his brother, Dr. Daniel H. Bittle. He undertook an agency and obtained large sums in Baltimore, and other northern cities. The college debts were paid, and the Eastern Hall was built.

Dr. Bittle took a careful survey of the field after the close of the war. He had entertained strong partialities for the Confederacy. But he accepted the result of the struggle. He began at once to cultivate friendly feelings with his brethren north of the Potomac, who had cherished as warm a devotion to the Union. He saw that the success of the college and the prosperity of the southern Church depended on the sympathy of northern friends. He visited his old friends in Maryland; his smile was as cordial as ever. He knew he had warm friends in Frederick and Washington Counties. Many of these he visited. He solicited patronage in contributions and students. A number of young men from Maryland went to Roanoke. He secured loans of money in this State, on favorable terms. Many of the notes he gave were afterwards cancelled, and the loans became contributions.

He planned additional improvements—a new building for a Library—one for a Cabinet. He induced the societies at Roanoke to elect influential men in the Northern General Synod and the General Council to be the orators on their public occasions. The Baccalaureate sermons, the addresses before the Christian Association and the Literary societies, were frequently delivered by Maryland and Pennsylvania men. He thus established a friendly relation with that portion of the church that was best able to lend aid to Roanoke. Not only did he look northward, but he directed his attention to the States south of Virginia, especially the southwestern states, where colleges are not so numerous—Mississippi, Tennessee, Arkansas, Texas. He visited the Virginia Springs and became acquainted with southern men of wealth and influence. He always kept the interest of Roanoke College in view and commended it to these men. They were so favorably impressed with the President, that they determined

to send their sons to Salem. He made it a point to get acquainted with men in influential positions. There was scarcely a governor, or senator, or prominent judge in the south that he did not know. In this way the fame of Roanoke was constantly extending. He was rapidly rising into a position in the eyes of the leading men of the south similar to that Dr. Bachman had occupied before the war. Dr. Bittle's reputation was thus reflected on the college. New students came every year, and some from places more remote than formerly. Every year increased the number. The collection of money by the President went steadily on. Every Summer vacation was spent in canvassing and collecting. A week or two, once a year in Maryland, resulted in persuading some one who had loaned the college a hundred dollars or more, to give it as a donation; or in getting some other one to subscribe about as much. Since the war, he probably never visited Maryland without enriching the College by several hundred dollars, and securing several students. He probably never spent a week at the Virginia Springs in the summer, without persuading several wealthy men from Texas, Tennessee, or Mississippi, to send their sons to Roanoke. He was thus constantly working and turning every occasion to some account. He was among the first to discern, at the close of the war, that a wealthy class in the south, who prior to the controversy between the two sections, had sent their sons to be educated at the north, would do so no longer. He determined that Roanoke should reap a harvest from this change of sentiment. But this active and useful life came to rather a sudden close. During the Summer of 1876 he did not seem to have quite his usual vigor. The writer met him several times during that Summer in Maryland, and once at the Virginia Synod. While his energy had not abated, his endurance seemed to be giving way. Long walks fatigued him more than formerly. This became specially apparent during his visit to the Centennial. While in Philadelphia, he was compelled at times to pause in the streets to rest. And a few weeks later he was called to his final rest.

The *Roanoke Collegian* gives the following account of his death:

"During the day (September 25th, 1876) he had been in the discharge of his usual duties at College, cheerful, genial and interested in every thing, even more than was his usual custom. It was a glad day to him. Everything seemed to give him pleasure—the cleaning and arranging his minerals—lively conversation with his friends—playing and amusing himself with the little children whom he passed. Could there have been a dim, undefined sentiment that earth, with its employments and his loved surroundings, was slipping from beneath his feet, and putting on, as it does in the final hour, the fulness of its beauty and the charm of its purer pleasures? At night he visited the College, calling first at the faculty room, where he found a committee of friends and colleagues assembled for certain business. He was invited to remain and participate in the meeting and open its exercises with prayer. The burden of his fervent prayer was that 'the great Lord of the harvest would send forth laborers into the field.' Thence he passed over into the college building, visiting different rooms. The same exhilaration of spirits manifested itself still. As he passed from room to room, his countenance lighted up in smiles, as he greeted the occupants or bade them 'good-night.' These were his last 'good-nights' on earth. For, returning to the faculty room at nine o'clock, he had scarcely seated himself in his old familiar place, when his spirit passed to Him who gave it. There was no pain: no struggle. A few heavy breathings, and all was over, even before those sitting nearest could reach his side. His disease was an affection of the heart, with which he had suffered for more than a year. But as there had been no complaints and no intermission of work, his sudden death was a surprise and shock to all. The scenes which followed were indescribably solemn. The body of students filled the room and its surroundings—many in tears—all crushed as by the weight of a great blow. Citizens from town hurried up as the news of his death spread. It was a sad procession which followed his remains, borne by the hands of his students in the dark

hours of night to his stricken home. His body was brought to the college chapel on Wednesday morning, where it lay in state until the hour of its burial, and where it was visited by hundreds of citizens from this and other communities, to take the last look of the face of the loved and honored dead. It was a day of mourning in Salem. All places of business were closed. The deep sense of their irreparable loss would have moved the people to this, even without the proclamation of Dr. Armstrong, the Mayor, requesting such recognition of his eminent services."

The funeral services were held in the College Church at 3 P. M. Dr. Repass preached from Rev. 14 : 13. Other ministers took part in the services. Thus closed the life of one of the best and most efficient ministers and educators of the Lutheran Church.

The preceding detail of facts in the life of Dr. Bittle, without a formal analysis of the various features of his character, will show the man and his life and his work. His goodness of heart; his simplicity of character; his guilelessness; his robust, vigorous understanding; his broad sympathies; his unselfish devotion to duty; his untiring energy; his unwavering faith in God; his keen insight into the motives of men; his quick perception of the springs of human action, and readiness to touch those springs; the sweep of his comprehensive view over the whole field of resources and possibilities, and the majesty and strength of the great purpose of his life, and his great faith in that purpose, account for his great achievements. "Great purposes make a man constant, steady, majestic. When the '*must go*' of his convictions embraces his whole nature, he is firm as a planet—irresistible as the sea. Let a man's soul be filled with a great design,—let his faith burn into enthusiasm—let his idea become the necessity of his life, and the very synonym of his name—and will he fear?—will he hesitate?—will he furl his banner before the threatening foe?"

To show the estimate in which Dr. Bittle was held by the most intelligent men in Virginia, who were well acquainted with him, the following extracts are given.

Rev. Dr. D. B. Ewing, of the Presbyterian Church of Augusta County, pays the following tribute to the memory of Dr. Bittle, in an issue of the *Staunton Visitor*, soon after his death:

"Dr. Bittle may have been surpassed by men in his Church in profound scholarship: there may have been others with more salient points of character, but I doubt if the Lutheran Church in Virginia possessed a man of equal parts for the high position he occupied. In his oration on Washington, Edward Everett remarked, 'It has been said of Washington that he had no salient points—neither has a circle, and yet it is the most perfect of all the geometrical figures.' So it may be said of Dr. Bittle, he was a symmetrical man. The writer of this knew him well, having often been his guest, having aided him in the religious services of the sanctuary, as well as having been aided by him in sacramental meetings. From a long residence in the vicinity of the College over which he presided, and having been called upon repeatedly to act as a committee-man in the award of medals, in cases of contest among the students, a fair opportunity was afforded to learn the character of the man.

"Dr. Bittle was a good scholar. He added yearly to the store of his attainments, particularly in the department of metaphysics. The students who passed through the course always took a high stand at the University of Virginia, under that prince of metaphysicians, the late Dr. McGuffey. Twice the writer of this, in connection once with Rev. J. P. Smith, of Fredericksburg, and once with Dr. Dabney, of the Theological Seminary in Prince Edward, had opportunities to test the thoroughness of his instructions, in a most rigid and scathing examination, in which a gold medal was the prize of the successful competitor. Dr. Bittle was also an able preacher of the Gospel. He held firmly the great doctrine of Luther, the doctrine of salvation by the imputed righteousness of Christ—'*doctrina stantis vel cadentis ecclesie.*' This doctrine he preached with great clearness and ability.

"Dr. Bittle was a great educator. The College of Roanoke

is the outgrowth of a plant that first germinated in Augusta County. He realized the need of an institution for the youth of his denomination, and especially for the training of its ministry. He was chosen President of the College at Salem. For it he labored, and toiled, and prayed, till his heart-strings broke in death. He was one of the most indefatigable men, as a college President, the writer ever knew. He would spare himself no labor or care to increase its endowment and to present its claims on the patronage of the public. He once said, somewhat jocularly, in the presence of the congregation at a Lutheran Synod at Tabor Church: 'When I die I hope my funeral sermon will be preached from the text, *And it came to pass that the beggar died,*' Luke 16 : 22—alluding to his persistent efforts to raise funds for the College.

"Dr. Bittle will live enshrined in the hearts of his pupils—live to stimulate others to love and good works—live in the noble monument he has erected to the cause of sound learning and piety in Roanoke College. May his inspiring mantle fall, as that of Elijah did, on some one to take up his unfinished work and carry it forward to a successful completion."

Hon. W. H. Ruffner, Superintendent of Public Instruction, Virginia, delivered a highly interesting address on Dr. Bittle, in the English Lutheran Church of Richmond, October 8, 1876. From this we take the following appreciative representation of his character and life.

"My impression of Dr. Bittle is, that he was one of those strong, great-hearted, unselfish, deeply-religious men, who are not often seen in the world, but who seem to be raised up to lead enterprises which people generally think little of in the beginning, and expect to fail. The ordinary observer would never have expected any great thing from Dr. Bittle. He was remarkably plain in appearance, speech and manners. Some no doubt considered him an impulsive and unpractical, if not an imprudent and visionary man. But there was in Dr. Bittle such a rare assemblage of fine points; such individuality, force, courage, robust common sense; also such a simple, homely way of bringing down the results of scholar-

ship so as to interest and awaken the common mind; and such unaffected honesty and simplicity of character, such geniality and humility of spirit, such Christian faith, such love of men, and such self-forgetting devotion to the work in hand, that after testing his character by the results of his labor, we cannot hesitate to class him among the great men, and the successful men of the time.

"He lived for others, not for himself. Society does not want many men of that sort. It is best that men generally should be very much bent on building up estates for themselves and families. But society needs a class of men who do not care for wealth, but are bent on great religious, scientific, or humanitarian objects. And some are needed who do not calculate, but drive at their objects in defiance of all the adverse probabilities. These men often fail—but it is from this class come those who succeed in doing great things—unexpected things—things at which people wag their heads until they are done—and then society finds that by the success of this 'Utopian' scheme, society itself has risen to a higher plane. And if the whole truth could be known, what seemed a hopeless experiment to the common mind was to the great worker a plain, logical operation.

"Dr. Bittle belonged to this class. He was not worldly-wise for himself—he had no reserve of prudence where his own interest conflicted with that of the College—he may possibly have been carried too far in that direction. But if Dr. Bittle had been a self-seeking, money-loving man, Roanoke College would never have been the prosperous institution that we see to-day. He who asks other men to make sacrifices for a good cause must set the example.

"In one respect the building up of Roanoke College was the most remarkable educational work ever done in Virginia. The wonder consists in the building up of such an institution *without a constituency*, and without any distinctive idea in its constitution. The Lutheran people, though a most excellent class, were too few and scattered, and I may add, in the beginning at least too indifferent to the enterprise, to

furnish a basis on which to erect a college. And as for the course of study, and the thorough religious influence within the school, it was simply an old-fashioned, Christian college—the best kind of a college perhaps—but offering nothing new or sensational, and Virginia was already well supplied with colleges. Under the most favorable circumstances, with a strong denomination to lean upon, with the State to lean upon, or with a popular idea to work with, the building up of a college is commonly a slow and laborious process; but here is one reared in less than twenty years—for the war period ought to be thrown out—reared out of a constituency created chiefly by personal influence—and I may say, by the influence of this one man. For whilst he had able colleagues in the Faculty and in the Board of Trustees, who performed their parts well, the soul, the glory of Roanoke was Dr. Bittle.

“I leave to others the portrayal of Dr. Bittle’s religious character, which was the mainspring of his activities. He had the guilelessness of Nathaniel, the loving gentleness of John, the fearless and tireless zeal of Paul—and it all came from his robust, unwavering faith in God. For years past Dr. Bittle has reminded me of that wonderful man of God, Augustus Hermann Francke, of Prussia, who more than one hundred and fifty years ago reared a great school in Halle—on prayer, faith and labor.

“Dr. Bittle belonged to the same class of men with Francke, the class of noble, unselfish souls, whose hearts overflow with love to God and man, and who are ready to do and to dare anything that promises to bless humanity, and to carry forward the world’s regeneration, through Christ Jesus.”

Prof. Miller, of Stanton, writes thus of Dr. Bittle:

“In many important aspects, Dr. Bittle was a rare man, eminently fitted for the work to which he devoted so many of the best years of his life. His influence over his pupils was wonderful; and a young man that was not elevated under the influence exerted upon him through the prayers, counsels and life of Dr. Bittle, might well be considered hopeless. Every one of his pupils, willingly or otherwise, was con-

strained to feel that the Doctor had their highest welfare, temporal and spiritual, ever uppermost in his mind."

Rev. A. Phillippi says: "The name, the address, the occupation of none of his students, living or dead, was ever forgotten by him."

AS AN AUTHOR OR WRITER.

Dr. Bittle was not a writer of books. Some of his discourses have been published in pamphlet form. He was also an occasional contributor to our Church papers, and published a number of articles in the *Roanoke Collegian*. The following extracts will serve to show his style as an author:

"THE TEACHER

"is one of the professional classes. The direct object of his vocation is the good of humanity. The non-professional classes accomplish their destiny and glorify God by the accumulation of material wealth: the professional, by the accumulation of immaterial wealth. The power of the one is the power of matter; of the other, the power of mind. The one class are rewarded in the present life by the distinction of wealth; the other by the distinction of intellect and the honor due the benefactors of mankind. The teacher, minister, physician, lawyer, editor, etc., belong to the professional class. The farmer, mechanic, miner, merchant, manufacturer, &c., to the monied class.

"There are two kinds of knowledge; theoretical and practical. It is necessary that the two be combined. The former consists of general principles which are prior to all practice, and acquired by the experience of ages. Successful practice consists in the application of these principles. Successful men must be well-read men, to know all theory; and skilful men to apply their theories to practice. It is the teacher's duty to be a great student. The science of teaching as given in the best authors,—of metaphysics, logic, history &c., besides the departments he teaches—must be well understood by him. He must be a man of good sense, that he may know how to modify his method and adapt it to the circumstances of his locality. He must move with the improvements and

progress of the age. He must be strictly moral. He must be a most industrious man in the school room. He must be intelligent in all the ordinary departments of learning. He must have fine social habits and polish of manners, so as to be at home in every scale of society. He must be conscientious and discreet. He must be punctual and systematic. He must be a kind man—not addicted to vulgar habits. He must have a logical mind and have self control.”

*
WEALTH.

On wealth he discourses: “Wealth may be defined as the aggregate of the power of an individual, of a community, of a country. Power emanates from three sources: capital, intelligence, and moral character. Capital is material wealth; intelligence and moral character are immaterial wealth. The three constitute all the sources of power of finite moral agents on earth. In pure social ethics, whatever ultimate end of moral agency is assumed, material and immaterial wealth are made means for the attainment of that end. If the ultimate end of man’s agency in this life is assumed to be his highest happiness on earth; then capital, intellect and moral character are made tributary means for the attainment of power, and power a subordinate end to the highest happiness, the ultimate end of man. A nation, in order to be prosperous, must have intelligence, wealth, and moral character, in its collective capacity, in its national agency. In pure Christian ethics, the ultimate end of man becomes the glory of God.”

PRAYER FOR COLLEGES.

“As far as my experience goes, as President of Roanoke College for twenty-two years, I am certain that prayers have been answered in behalf of this Institution. Prayer has been heard in behalf of the temporal interests of the College, in the appearance of friends from unlooked for quarters, proffering their aid in critical pecuniary perplexities. Collateral enterprises have been rendered successful only through divine intervention. Students have been converted whilst in connection with the College. Others, who had once been students, and had passed into the duties of active life destitute

of piety, and in the practice of delinquencies, have in many cases been suddenly arrested and effectually reformed. Some young men are now preaching the Gospel, who had no idea, whilst at College, of entering that profession. All this, I am confident, is in answer to prayer of parents and friends—the prayers in the college chapel—the prayer of pious students in their social prayer-meetings—and the prayer of the Church in general for the conversion of the young. I am now convinced that colleges can be effectually governed by the religion of Jesus, when it is made a prominent element in the advisory instructions and social practices of these institutions.”

SERMONS AD HOMINEM.

“I would, from the experience and observation of half a century, most sincerely advise all young men to obey God in all his commandments, on all occasions, and leave the result of such obedience to his grace and providence. I would advise them to live near to the Lord Jesus Christ, and look to him for help, in every temptation, in every enterprise, in every change which they may make in their worldly business. I would advise them to consult their Saviour as they would their brother; bring their complaints to him as to a parent. He is closer than a brother, and more ready to give good gifts than earthly parents.”

OUTLINES OF CHARACTER.

“*The Hypocrite.* To a selfish man, selfishness is predominant in every thing he undertakes. He enters into a civil contract, and then goes to work to plan an arrangement by which he can gain the advantage of his employer. Is he a politician, policy and politics soon become synonymous terms with him. Does he do a charitable act, he always counts the cost, and will only do the act when he can turn the result, by some management, to his own favor. Does he make a profession of religion, it is to gain some temporary aggrandizement. If he fails in this, he soon *loses his religion*, but it is never his fault. ‘The hypocrite will not always call upon his God.’ He himself is his idol. Aaron made an idol of a calf, and worshiped

it; the hypocrite follows the same line of idolatry, he makes a calf of himself, and worships it."

"THE FANATIC

"is an honest, but deceived, man. He conscientiously believes he is called to perform certain duties when is mistaken about his call. Mysticism in philosophy is the system he selects in preference to all others. He always prefers his feelings as a safer guide than logical deduction. The supernatural in mental indications, is most prominently recognized by the fanatic. This idea is hardly ever abnegated in his enterprises. In religion he gives great prominence to his feelings; rational hermeneutics or didactic theology are negated by internal impulses. Opposition is his element, martyrdom his normal destiny. He would give his body to be burned sooner than relinquish a duty dictated by feelings. Terrible severities, imposed upon himself and others, are within his line. He would at any time become a stylite, a flagellant, or go on a crusade. The fanatic is an honest, conscientious, wild and dangerous man, before whom no government or institution is safe."

"THE ENTHUSIAST

"is perfectly orthodox in his ideas and sentiments. He is rational, and does not profess to depend upon his feelings as a guide to the objective course of his actions. In this he differs from the fanatic. He is an aroused man, his mind in constant tension on any subject which he undertakes. He is so constituted that he is always under too much excitement to exercise an unbiased judgment in reference to the relative importance of any enterprise. He is likely to be an ultra man on all schemes of religion. The one in which he is at the time engaged, is always the most important subject in existence. In religion he is likely to be extravagant in his practices—he wants to bring about the millennium sooner than it is willing to come. Every thing moves too slow for him. He is a sincere man, but difficult to utilize. He 'builds hay, wood, stubble,' upon the true foundation. When the superstructure shall be burned, he will be saved as by fire."

ARTICLE V.

WHAT WE ARE TO LIVE ON.*

By M. VALENTINE, D. D., President of Pennsylvania College.

"Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God," Matt. 4 : 4.

The voice of instruction that here speaks to us has come down the range of many centuries. The lesson was needed and given when the earth was young. Christ quoted it from the scroll of Moses. Moses spoke it as an oracle of God. "It is written" in a volume whose age antedates the first lines of Grecian or Indian literature. It shed its divine illumination on the way of life before the sages of the Porch and the Academy began their teaching. When, in suggestions violative of the lesson, the powers of evil, in the wilderness of temptation, surged against Christ who came to show us how to live, He brought forth the old truth, and, throwing into it the emphasis of His own divine authority, sent it onward through the ages. So it comes to us. This terse sentence in which Christ re-states it, so familiar to our ears, declares forever what men must have to live on, to sustain the exalted nature given them, and invigorate it into its true power, fulness and joy.

You have come, young gentlemen, to a point in your progress where this old, but ever-living, truth demands attention and personal application. As you stand upon the margin that divides your scholastic training from your life of action, you are called upon, not simply by the formality of this address, but by the demands of your welfare, to see to it that you start forward with true conception of the life for which you are meant, and in the way for its practical realization. You hold, each of you, a being of unspeakable possibilities ;

* A Baccalaureate Discourse to the Class of '77, delivered June 24, 1877.

and you now stand at the entrance of the course which is to carry it into its rich and joyful fruitions, or to failure and ruin. Whether you shall live your true life, become what you should be, and bring your nature to its crown of excellence and glory, depends on what you are going to quicken and sustain it with—upon and in what you are going to keep it.

On this great question we have both a denial and an affirmation. Both are clear and emphatic. Together, they give the two sides of the great truth before us.

I. The *denial* repudiates the *materialistic view* of human life—materialistic in the sense of treating material good as maintaining and satisfying that life. "Bread alone" stands for all that is obtained through the aims and efforts of secular plans and industries—all that the multiplied activities of business, on their material side, supply to human nature. In the view of many, life is made to consist in the abundance of things possessed and enjoyed. To the young, as they forecast their career under the roseate coloring of early imagination and ardent aspiration, this view presents, for their ambition, the ease and comfort, the luxury and enjoyment, the wealth and splendor, the place and distinction which come from success in trade, arts, professions, office, or speculation. These will be their life. In them they will live. In them they will find enough, and reach the end of their days in a glorious prosperity.

1. The supply to this material side of life, *is* bread. The divine denial before us allows this. Part of each man's being needs this. However high his nature ascends into the altitudes and sublimities of spiritual being, it has necessities that rest down in material good. If the summit of his being is divine, its base is in clay. Nor are these necessities essentially unholy or degrading. God, who made us with our physical nature, and who is also "the *Saviour* of the body," does not mean to cut us off from the bread in which this side of our being has life. It is no part of Christianity, as it is no part of reason, to undervalue or despise the things that support our physical nature and afford sentient enjoyment.

Not from the *Gospel*, but from paganism, has come the notion that matter is the great sinner, whose touch is pollution, and from which we must whip our souls free. It looks with no malignant eye on the material industries, business activities and multiform energies, by which the earth abounds in golden sheaves and luxurious fruits. When learning and science harness their mightiest powers to the trains of earthly enterprise, and carry it into grandest productiveness, Christianity has no protests. It is indeed *her* learning and *her* science that become the *most* productive in material good. It is under *her* light that this enterprise grows most sublime and successful; and the lands the richest in its great fruits are those in which the cross is filling humanity with its quickening inspirations. This bread is a gift of Heaven's love, for the support and joy of life.

2. *More* than this is true. These secularities should be taken possession of, in the most victorious control, by the best and most spiritual mind of the earth. This is a sphere for the purest culture and piety. False to the very plan of Christianity, as it is to reason, is the idea that good men, men of superior intellectual power and elevation, should shun or forsake the business enterprise and activity of society. Though it does not mean to make this earth man's heaven, it does mean to make its slopes, from which men pass across to heaven, show what it can do for even the temporal relations of humanity. In every Christian man, God means to find a co-laborer in making the earth worth more—taking off the blight of the curse, and developing its resources into the best richness with which they can serve our race. Before each young man whom He sets forth into the open course of life, He inscribes the double motto: "Diligent in business—fervent in spirit." It is only when the world's professions, trades, commerce, arts, sciences, activities, all its great enterprises in which physical man finds bread, are controlled by good men, of real spiritual power and supremacy, that the deserts, like that in which our Saviour was driven, where

there are only stones for bread, will be rightly transformed into garden-places, rich, beautiful and safe for man.

3. But this "bread alone" is not enough. This is the point of mistake. It is something which, it is admitted, you will need. Even Christ, in His sinless greatness, towering aloft into the purest heaven of being, needed His measure of this sustenance of life. But it *was* not His life—any more than is the base soil that of the glowing flower or golden fruit which rests on it and rises above it. Man has a life so great that this material supply cannot sustain it. He knows not what he is, who sums up his life in what is sustained and enjoyed by the forbidden resort of trying to turn "these stones" alone into bread. The blunder looks on man as simply a sentient animal. It forgets all his higher nature and appointment—all that high, rich, sweet life of mind and heart, dignity, worth and joy, for which he has been made. The mere lapse of years is not life—to eat and drink and sleep, to pace round the mill of habit, to conduct a business, to achieve professional success, to climb to places of power, to amass riches and sit in halls of wealth, to turn yourself into an instrument for literature or art, to manipulate the levers of traffic, and count up accumulations of stocks and lands—this is not life. In all this, but a poor fraction of the true consciousness of humanity may be awakened and enjoyed. In all this, the true soul of thought, affection, and happy power, may not have begun to pulsate. It may be thoroughly base, low, and animalized in all its tastes, characteristics and enjoyments. Such life is not life. The best thus possible to our nature, leaves existence without genuine vitality, scant of vigor, oppressed with lead and shadows, feeble, hollow and fraudulent.

" 'Tis life of which our nerves are scant,
More life and fuller that we want."

Men have reached the end of an outwardly prosperous and brilliant career of such activities, with a nature as poor, lean, starved, hollow and joyless as utter failure can make it, having never shown a glimmer of the noble, free, precious life

of mind and heart, of character and power, for which they were intended and capable. Their education failed to quicken them to it. Their professional success failed. Their affluence and indulgence uplifted them not. It is necessary to lay intensified emphasis on this point, as in these days of strong, sordid, materialistic craving in many pretentious ranges of effort, the pride of pompous wealth thrusts so obtrusively before the young the treacherous notion that a man's "life *does* consist in the abundance of the things which he possesseth."

"He whose heart beats quickest lives the longest,
Lives in one hour more than in years do some."

He lives really, because he is living not in the lower faculties fed by meat and drink, but in the higher, in which man becomes man.

The impression is sometimes strangely entertained, that it is religion alone that utters protests against this thing. But philosophy, science, poetry, the drama, fiction, and *every* form of literature through which wisdom has sought to help and elevate life, have joined their voices to impress the same lesson, with effective emphasis, on men. From Socrates and Plato, Seneca and Marcus Aurelius, down to Bacon and Carlyle, moralists have smitten with keen rebukes the folly that forgets character and goodness in the pursuit of wealth, knowledge, or pleasures. But the danger persists for each fresh generation. When they stand, as you do to-day, at the outlook of life, many fail to be awakened to full vision of what living is meant to be, in the fullness of the divine idea and the high possibilities and demands of human nature. And, unguided by right views, swayed by the impulses of their lower nature, caught and carried by the sweep and whirl of sense allurements or sordid ambitions, they are borne along without their true vitality of soul or elevation of being, on toward the end of their days. They feed their nature only on business, or pleasures, the distinctions of place, the excitements of fashion's hollow rounds, perhaps on knowledge and science; and their real life remains, all

through, low, empty, without any strong pulse in the higher faculties, without goodness of heart, beauty of soul, or worthiness of character. "Man" cannot live on such things alone turned into "bread;" and any one born to the glorious possibilities of a human being, if he tries it, must fail of the rank of true man at last. A thing he may be, but a "man" never. Even the bread on which the body fattens is wasted on such—inasmuch as while their basilar nature is sustained, they prove like abortive blossoms, never coming to true fruit in the higher powers, to which physical being is but a well-carved pedestal. They are dead at the top.

II. But the divine *affirmation* is to give the positive side of the great principle we are called upon to observe. On what we can really "live," the law is clear: "By every word that proceedeth out of the mouth of God." We must get a clear insight as to this. Mark some points involved:—

1. There are, in each person's life, two forces that determine its grade and development. The one is a *nature* force—the other a *food* force.

It is a fact that holds throughout the broad realm of organic existence, that the *nature* of each being is determinative, in part, of its actual life. In animal, plant or tree, it is a factor so potent as to take up and mould to its own form and modes the elements of earth, air and water. The same material of soil and sky, it will transform into the pure lily, the crimson rose, the stinging nettle and the deadly night-shade. It carries some structures up high—spreads some out low. It forms some into luscious fruitage, some into malignant poison. This *nature* force turns the few simple elements of creation into countless varieties of structure, with differences wide apart as antipodal oppositeness. The law holds in man. Each one has an untransferable personality, or individuality, moulding after itself every thing it takes up. The *nature* force selects and assimilates. No matter in what spheres of life men move, it turns all they get from countless sources into the moulds and color of their predominant character. It builds high structures of some—it trails some as creepers on the ground. It makes full-

grained richness sometimes—sometimes forms nothing but chaff.

On the other hand, it is just as clear and universal a fact, that *food* is a force in determining and forming life. It modifies, promotes vigor and development, or starves and hinders. Each life calls for its own proper quickening and support. Despite the deep and untransferable individuality of each man, there is an elasticity or plastic capacity that allows this shaping by external formative influences. From childhood persons begin to breathe in the atmosphere of their times, to receive the influences of their surroundings and employments, to take in manifold traditions, ideas and principles. The healthful tone and development of their personal character is deeply affected by what they receive and assimilate. Prof. Huxley goes too far when he asserts, in substance, that a man is what he eats; but a deep truth lies in such language. *Mentally* and *morally*, he is greatly formed by what he appropriates and assimilates. It was a parable, pointing to a necessity in his deepest nature, that even in Paradise man was to discriminate as to his food, taking of the tree of life, but not of the tree of good and evil. It is full of meaning, that in this new dispensation the kingdom of heaven is put under the representation of a feast. It comes as the real provision for our true nature. As the gradations of existence ascend, the more sensitive life is to the influences which operate in this way—the more helpful the good, the more blighting the bad. Like the air we breathe, the mental foods we use are of mixed sort, with pure and foul, healthful and baneful, heavenly and earthly, divine and demoniac elements—all going into our life. Hence, for the safety of our being we must *select*, and keep up vigorously a law of mental and ethical dietetics. In our age, with its wondrously developed resources of knowledge, thought, activity, excitement and occupation, this necessity of discrimination has become more than ever imperative—if we are not to be gorged and destroyed by the whole mental and moral hash which the press and society are serving up to the intellectual and emotional recipiency.

It must be unceasingly remembered, that if we are to realize our right life, even in this world, the action of these *two* forces must be *united*—the force of a true nature, and its *proper* nourishment. “Every word that proceedeth out of the mouth of God, covers the whole necessity.

2. First of all, each one who wishes to live the genuine, healthful, large, free life of true man, must find its quickening in the divine personal Word, the Eternal Logos, who says: “I am the true Bread which giveth life to the world.” This is the only “Word” that is efficacious over against the death-bringing force of sin, quickening and transforming a bad personality into a good one. This is the only power that *gives* the true life, the right nature. Christ is “the Word” of all words proceeding from God; and never, till you take Him, will you be vivified from the death that sin has brought upon your powers, or have your nature adjusted to its true end, movement, harmony, greatness and joy.

3. Then, with the forces of a right human nature in you, made truly human again by its renewed fellowship with the divine, “every word” from God, should—and *will*, if you treat yourself right—go into you with quickening, elevating, glad power. And this provision for your life, “every word of God,” is very comprehensive, and includes both revelation and nature.

The young men of our day need to fix in themselves an inextinguishable conviction that the Holy Scriptures are an essential part of the supply of truth for the life, health and development of their nature. Pretentious superficiality may perhaps suggest to you, as it has done to many, that this old volume has little or nothing for the life of the advanced culture of our age—as an age in which it can no longer give any inspirations. But revealed truth is at once so thoroughly both the *first necessity* and the *most advanced knowledge*, that there is no possible progress of humanity on earth that can afford to be, or do, without it. Whilst, as their special object, the Scriptures reveal pardon and salvation, they furnish to man that truth in the domain of thought and morals, without which the mental powers cannot find their full nutrition

and vitality. Simply as *thinking* and ethical beings for time, whose life is healthy, pure, noble and beautiful only when it is ranging in the high, free light of truth, the Bible is an unspeakably valuable treasure to the race—and to each man who enjoys it. There are no intellectual levels so high and bracing as those up to which it lifts thought, sentiment, and character—none in which the sweetest beatitudes of life bloom so richly. We are wont, as you know, to extol the so-called “humanities,” or studies in human literature, as grandly valuable for the quickening, broadening, and refining of thought and sentiment, and adding to the *life* of the mind; but God’s word ranges in altitudes far above pagan or even Christianized “humanities.” To the *intellectual* life of a people, the Holy Scriptures bring a quickening more marked than that of spring sunbeams to the seeds in the soils of the hills. Christianity has brought a new epoch into the history of our race, and given an amazing advance to the entire mental, moral, æsthetic and social life of humanity. It is not hard to see how. He has done it by giving, along with a new redemption life in Christ, the most vital and deeply needed knowledge. A knowledge of *God*, for instance, for whom the human soul was made, and for whom are its profoundest hunger and thirst. It opens to view the sublime truth, that He is enthroned above the stars, with a heart of infinite love to us, pitying our sinfulness, and seeking our happiness in a goodness in which He has condescended to sink Himself into our flesh to impart Himself fully to our need. It reveals *us* to ourselves—thrills us with visions of immortality, stirs us with the most impressive imperatives to holiness, and makes us understand that powers higher than material are ruling in us and in the world. All round the realm of truth, this light flashes, and warms, and invigorates; and the illuminated and strengthened mind takes wing in thought-flights loftier than Plato ever dreamed, and surer than Aristotle’s dialectics ever elaborated.

This reminder, on this point, is called for from the fact, of which you are aware, that a class of culturists are claiming that all your nature needs, for its full life, may be found in

human learning and science; or if the Scriptures be included, it is enough to receive their ethical teaching, without their supernatural doctrines. A rose-water humanitarianism is offended at their stern Hebraistic view of God, of holiness and responsibility. But this solemnity given to the law of duty, the bracing sense of obligation that marks Bible thought, and the superhuman holiness demanded by our heavenly Christianity—all this supernaturalism, which awes while it inspires hope—these are essential things for the quickening and support of all the noblest things in our life. Were these lost from the life of our times, of our country, out of your life and mine, it would lose nearly all its strength, dignity, and worth. With even the best culture, it would be insipid and flabby. Let me commend to you this Book—which has done more for human life in general on earth, more for personal life in men, than all other volumes besides. It has been a pillar of fire to the race, guiding through wildernesses to lands of fruitfulness. You will be terribly wanting to yourselves, young men, if you do not give to your minds and hearts the nourishment and elevating power of constant fellowship with its pages.

4. But there are words from the mouth of God for your life in all the broad volumes of *Nature* and *History*. It is not new to speak of nature as a volume of divine revelation. God's "word" of power has created, still creates it; and its whole expanse is thick-studded with His thoughts, as night is with stars. All products of nature are crystallized divine ideas. They shine out everywhere—great, strong, beautiful truths, for the instruction and elevation of human souls that are willing, as Kepler puts it, "to think God's thoughts after Him." True science is the commentary on this great, many-leaved volume. But to take in these words, there must be the discerning eye, the open vision. This is only in the soul cleared by the light and love of the new life. Only into the divine life in man, does the divine thought above men find free entrance. You have seen shadows cast by trees on the opaque ground—in which the outline of the tree is dimly shown, but nothing of its color and diversified beauty. But

you have seen, too, the blossom-covered tree cast its shadow on the bosom of a transparent stream; and every feature of outline and color and beauty, is mirrored there. Some mind—with no Christian light and love—is like base, opaque soil, compared with the crystal waters, or burnished silver. When nature's forms fall on the mind opened and cleared into spiritual purity and goodness, all the thoughts of God in them are lodged and mirrored in the depth of the soul. Wherever such soul turns, the living truths of God are falling into its bosom, with their quickening and beautifying power. Vital truth, with real nutrition, elevation and joy for our better life, thus flows in from every nook and corner of creation and providence, whether we move along the paths of scientific inquiry, historical study, professional truth and practice, or æsthetic contemplation of creation, fulfilling for us the poetic dream:

“Books in the running brooks,
Sermons in stones, and good in everything.”

5. Words from the mouth of God are found, moreover, embodied in the demands of duty; and through our own *actions* in which we fulfill such demands we may turn them into our life. Whatever we *do*, is something on which we live. Our activities have a wonderful force, especially for assimilation, in which we make things our own. Our deeds leave not only their stamp on the outer world, but an enduring impress on our minds and hearts. “Their works do follow them,” belongs not more to those who go out of this life, than to those who are staying in it. “The powers in whose service we place ourselves, impress on us their mark and seal, and these we must bear.”* Every wrong act wounds and weakens and scars our better nature—flings back poison on the heart. Every good one refreshes it, and moulds it into goodness and joy. It is a law of our being:—“We must eat the fruit of our own ways.” Our life becomes what

* Martensen, Chr. Ethics, p. 93,

we do. The *movement* of our being shapes and moulds, and carries us up or down, into higher or lower life—seating us on thrones of victorious might and joy, or dashing us to wreck and ruin under destroying powers. I do not believe in the nebular evolution idea of the formation of worlds. I do not think that nuclei of fiery mists, revolving about their own centres, can build suns and stars and earths, and set them in their singing harmonies of orbit and system, with all their richness of beauty and life. But the activities of the human soul, moving from and about its own personality, good or bad, may intensify its force and power, shape and mould into more advanced conditions, fill it with ever more light or darkness, and carry it to a place of glory in the great heavens of blessed being, like a star forever, or into an outer darkness of evil, down where the wrecks and abortions of human microcosms wander in self-evolved bondage.

Permit me now, young gentlemen, to urge upon you some counsels which, resting back on the truths we have been considering, may throw some helpful light upon your way.

1. First of all, if any of you are not Christians, the immediate necessity is the quickening of your essential nature into your true life, through full reception of Christ. I would be false to you, if, in this parting counsel, I did not recall your attention to this first need—not simply in the religious view, but for the true, pure, elevated, worthy, sweet, happy life on earth. If through the uncorrected indwelling law of sin, you have a false, bad, unsaved personality, you cannot live and enjoy your right life, do as you will. All your best effort will be but a Sisyphus labor, pushing and pressing up hill, but every thing returning to the unsatisfactoriness and misery from which it started. The intrinsic nature, no matter with what nourished, will turn all into misdirection and distortion. Your soul will mould to itself, to some degree, your very body, and reveal itself through the lines and shadings of the countenance. Much more will it fashion and color the mental frame. It will weave out of your thoughts, feelings, desires and movements, an inward garment,

“A robe for the soul’s adorning,”

or a torturing death-shroud, which, unlike your outer garment, can never be cast aside, because in-woven with the very fibres of being, forming the character in which you will be arrayed forever. Why should any one of you allow yourself to nourish and unfold, by all the earth is going to afford you, only a false nature which sin is carrying under bondage to death—in the very presence of Him who declares: "I am come that you may have life, and have it more abundantly."

2. Another thing. Be sure, whatever calling you choose, to make it your aim and labor to *do good*. Let your life have the strengthening, ennobling and joy-creating power of good deeds. Every evil thought you cherish, corrupts. Every bad act you do, will wound your own nature, leaving its blighting impress on you, as it springs from you into being. It acts on your soul like the lava-fires, which leave their crater-spots wherever they emerge. Sometimes even in mature life, some bad deed committed under the rush of temptation, has made the whole gain and joy of a man's past toilsome years a Pompeii, buried under ashes. *Inactivity* affords nothing to grow on—leaving the life without tone or muscle. If you feed your nature with acts of deception, uncandor, malignity, hypocrisy, sham and fraud, it will canker your soul through and through, and your life will never taste the true sweets of living. It is only *good* deeds that will enter into your nature and faculties as blessed invigoration. It is not, however, by occasional great acts of goodness, that you are to sustain and build yourself up; but in the habitual, ceaseless service of righteousness and love, though each act be as minute and small as the passing moments of time they fill with purity, sweetness and beauty. Let *all* your actions be good, joined together as notes without intervening rests or pauses, in the music of a perpetual song. Your life will thus grow happy, rich and strong, though it should be swept through the full minor scale of human pains and sorrows; and you will live more in a day than useless men do in a year. For,

"We live in deeds, not years; in thoughts, not breaths.
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

3. Further—*Cultivate a sense* of the real presence of the divine in all the things that employ your thoughts and feelings. There is a way of being busy with the things of life and nature, that is blind to God in them, discerning no "word" from Him, hearing no whisper of His thought, to instruct, quicken or guide—the way that makes common employments so proverbially barren for the higher life. There is such a thing as carrying an opaque soul through the richest, most glowing and sublime scenes of nature, and not having one divine, quickening truth or joy mirrored in its depths. There is a mode, alas, too prevalent, of carrying on business and professions, that has no eye to read a single divine truth in the principles, laws and facts constantly handled, though written all over with living "words" from God. Men often take their secular calling and work off into the remotest separateness from Him, and draw down the veil over their eyes. They do not want God's thoughts to break through upon them, with inconvenient disturbance. There is a way of ranging through the centuries of the world's History all vocal with the voices of God, discerning nothing but man and chance in its thrilling movements. There is a way of pursuing *Science*, that never becomes conscious of God's "thoughts that breathe," and "words that" shine and "burn" through the realm of creation, and speak so eloquently to the open soul—seeing nothing anywhere but matter and force and motion, gathering not a flake of manna for the craving heart from the broad, dead waste. To this method and spirit, the world, so rich in provision for the higher nature, becomes the barren Sahara of secularism where there are not even "stones" for "bread," but only burning dust and an atmosphere without oxygen. How inferior, restricted, unquickenng such grade of mental range! How enfeebled and lean a man must thus grow, in the ethical side of his being, as to all the elevated, sweet, kindling virtues of the heart! How destitute of the "vision and faculty divine." In what cold and uncheered desolateness the life must move.

that does not find God anywhere to lay the aching head and heart upon—any place where the infinite Father may whisper into the soul His love and cheer and strength! Let the veil be lifted from your soul, young men, on its Godward, ethical, spiritual side—the portals of the heart be open for the admission of what will vivify and upraise it. Seek to have yourselves so pure, that wherever you go, whatever you do, “every word of God” from every nook and corner of creation and providence, earth, sky, seas, fields, flowers, business, toils, may have unobstructed entrance into your mind and heart, and living communion with you. No matter, then, what your calling or place in life, it will be rich in blessed powers and joys, in which you will truly “live.” No place can be desert to you—no spot barren. You will have bread to eat which others know not of. The rugged rock on the hill-side will, through its instruction, give you some of its strength. The little flower of the meadow will waft some of its sweetness into your heart. The star of the sky will supply it with quickening in the mild beams that come to you, in long journey, from that far-off sphere. Every thing will give a little; and from the thousand objects and experiences you pass in your onward course nutritive forces will come, noiselessly, steadily, into the soul, and your life will be affluent and strong in virtue and happiness, as nature’s life is quickened when the glowing beams and vital air of Spring-time go, like bounding gladness, into the roots, and buds and blossoms and swell them out into glory and fruitage. You will not be far from heaven at any time.

4. Another thing. Never subordinate yourself to business or pleasures. Your intrinsic self-hood is something more valuable than any thing you may possess or enjoy. There is a sense in which you should always sacrifice self to your work—self as expressing your *selfishnesses*. But such self-sacrifice is gain to your true self. God requires no work of any of you that will make you less of a man—but more. Self-sacrifice is to unload you of a false self, for the sake of the true. In the subordinations in which He has fixed the order of this world, the character and happiness of men are

the high object which everything is meant to serve. In whatever needful activities He keeps them employed, His law is: "*Do thyself* no harm." Many merge themselves into mere instruments for secular accumulations, sacrificing what they should become and be, to what they may gain. This is the error at the bottom of much of the so-called practical education of our day, which overlooks manhood in simply shaping a tool for professions or a craft. But this is reversing God's order. That is put at the top which ought to be at the bottom. What man was meant to *be*, is sunk for the sake of what he can *get*. This is the secret of all that sad sacrificing of character, conscience, purity of heart and life, in which men wreck their whole selves in crooked expedients for gain. Young men, do none of you ever yield to this perversion. Hold yourselves, your honor, your conscience, as too precious, holy and great, to be subordinated to the mere success of your employment.

So, as to *pleasures*. It is better to be good than to be happy—better to be pure and strong in even a suffering righteousness, than to be full of bright, dancing enjoyments in a life without excellence and worth. Let the joys you seek always be such as will nourish your higher faculties and powers—not vitiate, exhaust or defile them. Indeed, you need not *seek* after happiness at all, if your life is fed on God's truth, on His love, on duty. Happiness will come unsought, out of the depth of your being, from the sweetness of your life, from the smile of God.

And now, young gentlemen, we wish to assure you, that if there is one desire stronger than every other, on the part of the institution which is about to send you forth crowned with its laurels, it is that you may, each and all, whatever else you may attain or miss, have the true, pure, blessed life, in heart and action, for which you have been divinely intended. We will rejoice in your progress in knowledge, the treasures of which you have begun to open. There are deep, rich mines, in which you should dig as long as you can wield the instruments of truth. The nuggets of gold will roll out only to the strokes of industry. We will be glad if honor

and wealth be "added to you," without subtracting from your manhood and purity. But the best that we can wish for you, either with or without other things, is that which we have set before you. If you wish a happy life—it will thus be yours. If you wish a useful one—this will give you one that will be a perpetual blessing. If you desire prosperity—this will weave a true and enduring success out of all the complex, many-colored experiences that shall go into your history. If you desire a career that shall not become an arid waste in old age, and moan its last days away in the gloom of disappointed hopes and lost opportunities—this will enlarge you continually and accumulate in your closing years the ripening power and joys of all preceding labor and experiences. If you wish this life to set you forth aright upon the next, for the eternal progress through the unspeakable beatitudes of a heavenly immortality—this will bring you to it all.

To be happy, it is not necessary that you be high in place, full of wealth, with your name in the midsts of sounding honors and the ado of trumpets.

"Stars that seem the mutest, go in music all the way."

To be useful, it is not necessary that you do some great thing, and work outside of the range of common activities. The life which God's word forms all into only

"Little deeds of kindness,
Little words of love,"

or into a sweet and gladsome temper, which, like the blushing rose, unconsciously enriches all the surrounding air, will bless a thousand times while ambitious self-importance is waiting for something great to do. But, remember, that for both usefulness and happiness, you must live not by the bread of sense alone, but on the manna of *divine* things. So we commend you to God and the word of His grace, that you may be built up and have your life-inheritance among the sanctified.

ARTICLE VI.

THE NATURE OF LANGUAGE.

By REV. ALLEN TRAVER, A. M., Dresden-on-Seneca-Lake, N. Y.

Noise is simple sound. And while it is neither broken up into words, nor melted into music, it is neither song, speech, nor language. While there is much noise in this world of confusion, and our attention is readily attracted by some unusual sound in the street, or house, at morning, midnight, or even in our dreams, the phenomena of language attract only to a limited extent the curiosity of mankind.

Language is the expression of our conceptions, ideas, and thoughts, in words. Words are articulate sounds. Sounds when combined and ordered in correct language, may be regarded as a kind of incarnation of thought. Certain fond dreamers, who are willing to call in supernatural assistance on every occasion that seems somewhat important, have imagined that language was the direct gift of God to man—that it was the result of direct and positive instruction by supernatural influence. We are taught in a Book, regarded as inspired, that man was created complete in all his powers. He would, as we conceive, have been very imperfect, and immature, had he from the limitation of his powers stood mute in nature. It does not follow that he stood amid the surroundings of nature in necessary silence; or that, on the other hand, language was taught him by miraculous intervention. Neither of these views are in harmony with the simplicity of plan and order, and the perfection of finish, found in the works of God. The natural and the simple conception is, that having created a living, active and thinking soul, and placed it in a body of corresponding fitness, that language of a limited range and form was of spontaneous origin, and not a miraculous gift; that then it became a growth, an outgrowth of the soul, through and by means of

the body, as the material organism which was prepared for it by the Almighty. In the case of the first pair, the organism was of miraculous or supernatural creation. In all successive creations, human bodies are the result of the laws of natural generation.

We are not to forget that when God caused the creatures to come to Adam, to see what he would call them, that whatsoever he called every living creature, that was the name thereof. There was sensible knowledge of the animal creation. Then there was the naming—the first reduction of truth to a science. The language by which named, was the expression of the thought that he had of the specific creature named, the sound was the outward realization or form of conception. With this naming, man's dominion began. The first science was the naming. Having this there was a second, viz. that of animals. And in this naming and order, there was evidently the recognition of zoological properties and peculiarities which mark the distinction of one from the other. This naming must have been an actual calling out—giving a name to each pair of creatures.

From this central and first science, viz. language, human knowledge begins, and enlarges, and in time includes all nature.

There are three elements that enter into language, viz. sound; the image which is drawn from material things; and the thought which is conveyed in spoken or written words.

First. Sound, or articulate enunciation, is something more than a confused mingling of noises, produced by the concussion of non-elastic and unvibratory bodies. But musical sounds, notes, with a purely harmonious effect, emanating from an elastic, vibratory, material organ, notes proceeding from the organs of speech of a rational being, is an element of this science. Vocal sounds are produced somewhat similar to those produced by a wind instrument. There is the pressure of breath from the lungs, and this produces a percussion of it through the wind-pipe. This gives the key-note, which is under the control of the will, as are all the succes-

sive notes and harmonies. This spoken language is also musical, and if we listen attentively to speaking, we will hear these musical notes in the rising and falling and inflections of the voice, as this is modulated to meet the sentiment uttered. In ordinary conversation, the mind glances at them so slightly, and they pass so rapidly on the vibrating air, that it requires a nicely drilled ear, and a cultivated mind, to detect them. And yet in some orations, where language is most powerful in its combinations, there is genuine melody and music. Language is subject to the laws and conditions of our life and our being. It may not be absolutely essential to thought, but it is essential if we would in a full measure communicate truth and stir the human soul with the noblest pulsations that can thrill and flash along our intellectual and spiritual life-course.

As there is a law by which electricity throbs and pulsates along the wire, so there is a law in nature, by which every thing that is struck rings. Scientists can tell the more or less perfect structures of metals by their vibrations and their resultant tones. Gold rings differently from tin, steel from iron. Sounds are produced according to the nature of the percussion, and the percussion of air depends on the nature of the body struck, and the peculiarity of the vibrations of that body, impinging on the air. It is the continuation of the same law in the realm of reason in man, that produces this first element in language. Man, in his primitive state, was endowed, like the brute, with the power of expressing his sensations, hopes and fears, by exclamations and interjections, as also by cries. His perceptions were also expressed by words, as in naming of animals, but whether God taught our first parents their first lessons in language, or that language was a pure outgrowth of the reason of man, is a question we are not considering. We know that we are endowed with faculties for giving articulate expression to our rational conceptions, ideas, and thoughts; and these faculties can be improved to a remarkable degree of perfection.

The second element is the image, or the sensible type of some distinct thought which is to be represented. All words

not including particles, (as oh, ah, aye) which are elementary sounds, can be referred to some image, and this can be referred to some visible thing, which has produced sensation. We may not be able to find the lost image of many terms in the lapse of time, but the words used to represent the ideas, as the symbol of nature in the mind, and the image derived through the senses from the object can be traced, in most instances, to the original in nature. In language we have the thought, and the image, and the word. Each is distinct from the other, but they constitute language in the multitudinous forms of expression and life. The image is the medium between the spoken word and the thought, and is the element furnished from nature, through the senses, to help free the conceptions from dark and indistinct elements, and make and clear the ideas and the thoughts.

And there must be images, sensible and pictorial, the representatives of interior thoughts and outward forms. All human speech is more or less phenomenal. In advanced stages of language, words are used as standing for thoughts, facts and physical agencies, without an image as their representative. And when language has been further cultivated and improved, then we use letters and words to represent ideas and facts, as x , y , z , in algebra stand for certain and unknown quantities, the value of which depends on abstract relations. It is said that Coleridge visited the laboratory for the purpose of gaining material images, that would be of service in the expression of his thoughts. Not only is nature alive, but, in the formation of the primitive languages, she is called into service hourly for images. "Thus every thing lives and breathes and acts. Natural phenomena appear as acts of living agents. Vivid images are not merely things of material choice, to be selected for purposes of ornament, or for exciting particular emotions, but are forced upon the writer in almost every expression he uses. His language furnishes him with no other materials. It is thus we find, when we carry ourselves back into its old life, that what is a great advantage in calling out vivid conceptions, becomes a seeming

disadvantage, but only a seeming one in a scientific application."

For example, the thinking agent in man, the soul, in its idea must be linked with some material fact. An image was sought and found in the mind, the viewless air, and the words *ruah* and *nephesh*, in the Hebrew tongue, meaning to breathe, and *pneuma*, in Greek, become the symbols for the spiritual nature. And in all languages there is a natural image for the naming of the invisible principle of our nature. Our word *soul* is derived from the Gothic word *saivala*, meaning to storm. This is related to another, *saivs*, and means the sea. The root of it is *si*, or *sin*, and is the same as the Greek *scio*, to shake, to storm, and was used of the agitation of the waters by the wind, in contrast with stagnant waters. The genesis probably is from the old Teutonic conception of a sea within, heaving and falling with every breath, and reflecting heaven and earth, as an ocean-mirror.

When the life of the soul shoots into action and observation, man sees in nature the reflection of his own consciousness and personality. As the shadow of the body is projected in the sunlight, so he sees projected in the visible universe the shadow of his own conceptions; his individual and unproved thoughts and beliefs. He incorporates the image with his thoughts. He multiplies many fold the images which arise in his crude but untrained consciousness. He attributes to objects that surround him, the experiences of his own life, and finds correspondences between his own soul and nature, in these images. And he likens his soul to the viewless air, or the sea, moved by a tempest.

A third element is contributed by the soul, viz. conceptions, ideas and thoughts. These are the products of the creative intelligence. They partake of its characteristics and peculiarities.

There are archetypal ideas in the reason of man, that is patterns after which we create whatever we call into existence. The artist has the picture in his mind, as an ideal or an archetype, before he produces on the canvass the painting. Roots in language correspond to the ideals and the arche-

types in the reason. Experience begins by knowledge in the general. Then we individualize. Around general conceptions we group individual truths and facts. Groups constitute a class. Classes of words centre in and radiate from the root, which corresponds to the idea in the mind. Having a name, we know that it represents a real object, person or class. If we see the name tree, we know it represents a thing. If we have the word or name of a person, we know that this represents one of the race of man. Words without thoughts are mere sounds. Thoughts without words are as the silence of nature to all but the thinker, in whose soul they originate and dwell. And words and thoughts without the order of the reason, are the fruit of creature instinct, or in other circumstances, the utterances of the maniac.

The root ideas of the reason, are the corresponding spiritual germs of the roots of words. Verbal roots are the phonetic types, produced by the power of reason inherent in human nature. They exist, as Plato would say, by nature, and I would add, that this is human nature. And this reasoning human nature, must proceed from the divine and infinite Reason—the Being who was, and is, and shall be, God, the Hebrew Jehovah.

"It is a truth, as simple as it is fruitful, that language is no arbitrary, artificial and gradual invention of the reflective understanding, but a necessary and organic product of human nature, appearing contemporaneously with the activity of thought. Speech is the correlative of thought; both require and condition each other, like body and soul, and are developed at the same time and in the same degree, both in the case of the individual and the nation. Words are the coinage of conceptions freeing themselves from the dark chaos of intimations and feelings, and gaining shape and clearness. In so far as man uses and is master of language, has he also attained clearness of thought."

Thus our analysis of language leads to a vantage ground and pinnacle, from which we look down and note the dawn, the development and the growth of language; the development of reason and the growth of thought as seen in lan-

guage; and we also read man's intellectual and spiritual history.

To us mortals there are two lives, the outer and the inner life, and there is a medium for the union of the two. The outer without the inner would be as the wild and discordant notes of the maniac's march. This inner life gives the genesis, the form, and order, and reason, to the expressions of the outward life, and is the support thereof; while the outer forms and modes and materials, afford shelter and protection for the internal life and growth of the soul. This inner life of thought, is the converse we have with ourselves, and we all have this in proportion as we have a full and large measure of consciousness with truth. Spoken words perish. They die away amid the vast solitudes of time, or like the noisy din of battle, or the minute gun at sea, they grow fainter and fainter, till not a note reaches the distant continent. And yet human speech teaches, strengthens, commands to duty, combats error, and establishes trembling truth. Considering the functions of language, it challenges our profoundest interest and study. It is a material which is almost as subtle as the spiritual burden with which it is freighted. "A thing as light and evanescent as the thing we breathe, yet charged with the high commission of revealing, embodying, and perpetuating all the splendid conceptions of the intellect, and all the sublime mysteries of science! A simple stream of sound emitted from the throat, and in its passages broken up, articulated, modified by palate, tongue, teeth, lips, breath, and intellect, until it issues forth, no longer a mere mass of sound—*vox et præterea nihil*—but wrought into the complicated mechanism, and rising to the transcendent dignity of rational speech! And as such, behold it running parallel with the manifold movements, and meeting the utmost exigencies of the human soul; impregnated with its reason, glittering with its fancies, blazing with its passions; plunging with it to the profoundest depths of thought, and soaring with it to the loftiest heights of imagination; catching its most delicate lineaments, arresting its most fleeting hues, making palpable its most subtle dis-

tinctions, and thus proving itself at once an adequate interpreter of the mysteries, and the guardian of the treasures of the soul. Looking thus at the capacities of language, we can hardly regard, as less wonderful than thought itself, the essence in which it is embodied."

ARTICLE VII.

THESES ON THE GALESBURG DECLARATION ON PULPIT AND ALTAR FELLOWSHIP, PREPARED BY ORDER OF THE GENERAL COUNCIL. BY CHARLES P. KRAUTH, PRESIDENT OF THE GENERAL COUNCIL OF THE EVANGELICAL LUTHERAN CHURCH OF NORTH AMERICA. PHILADELPHIA, AUGUST 28TH, 1877. PP. 32.

No apology is necessary for a somewhat extended notice of these Theses. Prepared by order of the General Council, and by the President of that body, and with a view to harmonizing the sentiments and practice of the ministers and churches in the General Council, they are sure to attract attention. Others, besides those in the General Council, will not be wholly indifferent to the controversy which is going on with reference to the subject of "*Pulpit and Altar Fellowship*." Indeed, all churches are more or less concerned in the issues which are involved. Some may be disposed to regard the whole matter as one of those bootless controversies waged in the interest, or to serve the pleasure, of certain ecclesiastical leaders; but we are inclined to view it as a subject that must interest and, to some extent, affect the whole Lutheran family, if not other churches.

That our readers may know exactly what this famous "*Galesburg Declaration*," or "*Rule*," is, it will here be given entire.

"*Resolved*, That the General Council expresses its sincere gratification at the progress of a true Lutheran practice in the different Synods, since its action on communion and exchange of pulpits with those not of our Church, as well as at the clear testimony in reference to these subjects, officially expressed by the Augustana Synod, at its Convention in

1875; nevertheless we hereby renewedly call the attention of our pastors and churches to the principles involved in that testimony, in the earnest hope that our practice may be conformed to our united and deliberate testimony on this subject, viz., the rule, which accords with the word of God and with the confessions of our Church, is: "Lutheran pulpits for Lutheran ministers only—Lutheran altars for Lutheran communicants only."

The action of the Augustana Synod, with which "the General Council expresses its sincere gratification," includes the following:

"No others, therefore, ought to be allowed to partake of the Lord's Supper within the Church than those who belong to the Church, or have the same faith and confession with our Church."

We do not propose to present a careful analysis of these theses, or to discuss elaborately all the points involved, but to submit a somewhat general criticism of the document before us. It invites criticism, and no fault can be found if it is freely discussed.

The first thing that is likely to attract attention, is the length of these Theses, on such a subject. They number no less than one hundred and five, and cover thirty-one closely printed pages. These Theses, it must be remembered, are submitted for discussion, and the very idea suggests that the author has presented them with as much brevity and clearness as is compatible with the nature of the subject. If it requires this much space simply to state the points for consideration, or to present what the General Council is expected to discuss, and then accept and hold, we agree with *Insulanus*, in the *Lutheran and Missionary*: "*No doubt not a few of our number will have entered into the Church triumphant before thesis No. 105 is reached.*"

To those who have not been so severely exercised on this subject, it does seem a little strange that it should require so many words and so much space, to set forth, in clear and unambiguous terms, what that *Galesburg Declaration* was intended to mean, and the grounds on which it rests.

Another thing that will probably attract attention and impress the reader is, after all the pains and labor bestowed, the rather cloudy condition in which the whole subject is left. The general conclusion reached is tolerably clear, but the premises are often very doubtful, the reasoning circuitous, and the logic is not convincing. There is a certain haziness all the way through, and at times one is led to doubt what the real meaning of the author is, or whether there is any real meaning in the words. We do not mean that there are no clear and distinct utterances anywhere, in these thirty-one pages, but that as bearing on the subject under consideration, there is a wonderful lack of clearness and distinctness. That this is not mere assertion some proof will be afforded as we proceed.

That these *Theses* have been prepared with great care, no one will doubt, who has any acquaintance with the talents and habits of the author, or who reads them with attention. They exhibit, all through, marks of careful elaboration in the composition, and of ingenuity in defending the positions assumed, as well as of skill in making assaults upon the weak points of adversaries, real or imaginary. But, with all the ability and labor displayed in their preparation, and with all the blood earnestness indicated by the author, one cannot avoid a painful conviction, at times, of an approach to solemn trifling, or that the grave manner assumed borders on the ludicrous. For instance, when we are gravely told, Thesis 76,

"All these divisions have indeed partly 'one Lord,' so far as they have partly 'one faith,' but the *whole Lord* (Italics not ours) goes with the whole faith," etc.

We ask ourselves, is this intended for sober statement, or is it trifling with words? Let the reader seriously inquire what is meant, if there is any real meaning, by "the *whole Lord*," and having indeed "*partly* one Lord." We say nothing now about the charitableness of the sentiment involved, but we ask attention to the gravity and dignity of such oracular statements. We might ask, with the Apostle, "Is Christ

divided," that some divisions or denominations have only a part of Him, while others have "*the whole Lord*." Does the author mean this, and if he does, what are we to think of it?

We are surprised, at the very outset, in these *Theses*, at the strange contradiction between the assumptions made, and the tacit admissions to the very contrary running through them. It is assumed and stated that the Rule "is a divine Rule,—*derived* from the Word and Confessions—necessitated by them." "The Word of God determines this Rule, and the Confessions accept and set it forth." This seems explicit enough, and to those who are willing to accept it without proof, and with a good deal to contradict it, there will be no difficulty; but those who are willing to examine into the authority of such statements, will find a great want of proof, and enough admissions to make them more than doubtful. Not only is there a remarkable absence of any specific quotations from either the Word or the Confessions, on which to ground or sustain such a Rule, but language is employed, which betrays a conviction that no such authority for it really exists. If it rested on any clear or explicit divine warrant, it would have been easy to present the passage or passages from the Bible, and thus silence all dispute or doubt. But no such passages are brought forward for such a purpose. The most that is attempted in this direction, in these studied and carefully worded pages, is a few passages remotely bearing on the general subject. The same is true of the Confessions. These one hundred and five *Theses* are as sparing of quotations from the Word of God and the Confessions of the Church, as the most skeptical could desire. But whilst we are left without any clear proof from the Word of God or the Confessions, that this Rule is "*divine—derived* from the Word and Confessions, and necessitated by them"—we have admissions which are fatal to any such pretense.

In the *first Thesis*, as if to ward off prejudice, and divest the Rule of too positive and offensive a character, we are assured that it, "in common with all that preceded it on the same themes, was meant to be educational, not coercive, to prepare the mind of the Church for right action by the nur-

ture of right convictions." It is not a "prescriptive regulation," has no "disciplinary authority," is "not coercive." Now a "divine Rule" is in its very nature, all this. It is binding, and its authority is absolute. It commands obedience, not so much in an "educational" way, or "by the nurture of right convictions," as by divine authority. A "thus saith the Lord" leaves no room for delay or hesitancy about duty. It does mean "to assert," and that "legislatively, what shall be done." So that whilst the Rule is claimed to be "divine," it is divested of the very attributes which are necessary to mark its divine authority.

In the *Second Thesis*, after these assumptions of a Scriptural and Confessional authority for the Rule, it is added: "it is a valid inference from the spirit and letter of both." If an *inference* only, of course it lacks the authority of any positive or explicit teaching. What is clearly or directly taught in the Bible or Confessions, is not left to a mere inference. It would be simply foolish or absurd to say that anything was clearly taught in the Word of God, and at the same time to declare that it was an inference drawn from the same divine authority. What God teaches in His Word we need not infer. So that this "divine Rule," is after all only, or at most, an *inference*, which some would draw from the Word of God, and not the result of any plain or positive teaching.

This is further admitted in other of these Theses. Thesis 37 we read:

"At *Galesburg* the *inference* (Italics the author's own) which had hitherto been in *minority*, showed itself in the *majority* of the active supporters of the enlarged affirmation."

So it seems that up to this time this *inference* had been in minority. We are not willing to entertain the idea that previous to the meeting at Galesburg, a majority of the representative men in the General Council were ignorant of the teaching of the Scriptures and the Confession, or of plain inferences "necessitated by them." The only other alternative seems to be, that the inference was of so uncertain a character

that they had failed to draw it; and with many it is a very doubtful question whether an actual majority did draw that inference at Galesburg. So we have nothing now but a very uncertain *inference* as the basis of this "divine Rule."

How very uncertain this *inference* is the author is constrained to admit in Thesis 39. There we read:

"If the *resolutions* at Galesburg do not seem to any future Convention of the General Council, able to endure the light of truth, and the test of a more thorough examination, it is in the power of such a Convention to declare its own adverse conviction."

So that it would be competent for the General Council to reverse the Galesburg Declaration or Rule. We have read of some who claimed authority of Councils over the Word of God, or to interpret it according to their wishes, but we are not prepared for such a doctrine in a Lutheran body. The only "*valid inference*" from such admissions is that this professed "divine Rule" depends upon the uncertain judgment of a mere *minority* or *majority* of the General Council, and this may happen to change as the one or the other party in the Council chances to triumph.

We may, therefore, consider it as a settled point, by the tacit admission in these Theses, and so far as they settle anything, that there is no such "divine Rule," no such clear or explicit teaching in the Word or the Confessions on the subject of *Pulpit and Altar Fellowship*; but that it is simply a matter of *inference* with some, and this *inference* so uncertain, that it has been in the past, and may be in the future, subject to a mere minority or majority vote—and may at any time be found "*in minority*." So much for the "*divine Rule*."

After what we have seen of the Rule, it may not seem necessary to concern ourselves much about the "*exceptions*." Yet they are too conspicuous in these Theses, and are of too remarkable a character, at least some of them, to be entirely passed by. We will allow the Theses to speak fully for themselves. Thesis 7 reads:

"The word "*only*," in the sphere of the Rule, is to be taken absolutely, and means that in that sphere there is to be no ex-

ception whatever; *no* minister not Lutheran is to occupy a Lutheran pulpit, *no* communicant not Lutheran is to be admitted to a Lutheran altar.

It is admitted, however, that there may be exceptions, but these are "carefully guarded." After stating that they "belong to the sphere of privilege," not of "right," that they are not to take place in "normal and constant conditions," not to be "interdenominational," we have the exceptional cases defined negatively and positively.

"14. Such *exceptions, as regards the pulpit*, may be defined *negatively*. They are *not* cases of 'interdenominational exchange of pulpit,' or invitations for the sake of social or personal courtesy, or as a temporary convenience to a church unsupplied with a minister, or of a general opening of pulpits during the session of ecclesiastical bodies.

"15. They may also be defined *positively* as cases of urgent and exceptional necessity, '*which arise*,' as when witnesses for the truth confessed by our Church are raised up by God in another communion, and are silenced and proscribed because of their fidelity to conviction.

"16. *Exceptions, as regards the Altar*, may also be defined *negatively*. They are *not* cases reached by 'general invitation' to the Altar, as of 'all who love the Lord Jesus in sincerity,' or, 'all who are in good standing in Evangelical Denominations,' or 'in sister churches,' or on the ground that 'we are all one.' Such invitations, whether given publicly or privately, are not covered by a just application of the principle of exceptions.

"17. Such exceptions may be defined *positively*, as cases of peculiar and exceptional necessity '*which arise*,' such as are produced by times of pestilence, by imminent death, by close imprisonment, by extreme peril from persecution, from sanguinary and oppressive laws, or tyrannical governments, from real inability to make public confession, or from degrees of mental feebleness, or of invincible ignorance, which preclude a comprehension of more than the elements of doctrine. In most of such cases there is tacit consent to our faith, in none is there conscious opposition to it. What may be imperatively the Rule in normal cases, becomes impossible in exceptional ones. What the living, the strong, the able must do, the dying, the feeble, the incapable cannot do, and what is demanded of the one class cannot be demanded of the other."

Without discussing these exceptions minutely or in detail, we cannot forbear calling attention to a few points. That "they belong to the sphere of '*privilege*,' not of '*right*,'" will hardly be questioned, and scarcely needed a Thesis to state it. The president of the General Council cannot go into the humblest pulpit of the humblest pastor in that body, as a matter of "*right*." He could be rightfully excluded, and when he goes it is in "the sphere of privilege." On this point there will be very little dispute, except as words are employed to suggest some strange meaning. A pastor and church members can, as a matter of *right*, not only guard the altar, but they can allow, if they choose, none to be present except themselves, and bolt the church doors, while the Lord's Supper is administered. They have a "*right*" to do so in their own church, if they so decide, and none shall molest or make them afraid.

It will probably create some surprise to find that among the exceptions, "*as regards the Altar*," are those who "from degrees of mental feebleness, or of invincible ignorance, which preclude a comprehension of more than the elements of doctrine," whilst the large hearted and noble men, such as Baxter and Whitefield, and Edwards and Chalmers, are to be severely excluded. A devoted missionary like Martyn, or Goodell, or Duff, could not approach a Lutheran Altar, whilst "invincible ignorance" might be a passport to some not Lutherans. The Lord is very compassionate towards "mental feebleness" and "invincible ignorance," but it may be doubted whether they are better qualifications for His table than intelligent, devoted piety. The reason assigned may be deemed good,—no "conscious opposition to the faith." But this smacks just a little of the Romish doctrine of the sacraments, that they are efficacious in all cases, even without faith, where there is "no conscious opposition." Melancthon says, in the Apology:

"Here we must freely condemn all the scholastics and their false doctrines, that those who simply use the sacraments, and do not oppose their operation, obtain, *ex opere operato*, the grace of God, even if the heart at the time has no good emo-

tions. But it is clearly a Jewish error to hold that we are justified by works and external ceremonies, without faith, and although the heart be not engaged therein; yet this pernicious doctrine is preached and promulgated far and wide through all the Papal territory and churches."

We have found so much in these Theses from which we are compelled to dissent, that it is a matter of gratification to find something we can heartily endorse. The twentieth Thesis reads:

"The Galesburg Declaration *thus interpreted*, is the natural and proper *outcome* of all previous tendency and acts of the General Council, beginning with its fundamental principles of Faith and Polity. It was not by inconsistency, but by a ripper consistency, the Galesburg Declaration was reached.

With this we entirely agree. Some years ago we pointed out the necessary logical conclusion from the Fundamental Principles of Faith and Polity. This conclusion the author of the Fundamental Principles has now reached, but some who follow cautiously stand aghast at what is before them. What to do is now the question. A year ago a halt was ordered, but these Theses sound like marching orders. Will the General Council advance in the road marked out, or will it still halt, or will it gracefully cover a retreat from this perilous position?

As a Lutheran we must earnestly protest against the position in which these *Theses* place all Churches or denominations not Lutheran. Directly or by implication, they are charged with being heretical, with denying or rejecting the fundamental doctrine of the Bible, and with being in a position of hostility to the Evangelical Lutheran Church. In Thesis twenty-five, they are spoken of as "communities whose doctrine is in conflict with ours, whose existence is due to a rejection of our faith, and is in itself a tacit charge that the Lutheran Church is not entirely a pure Church, and whose complete triumph would involve her passing out of being." In Thesis thirty-three, they are described as "organized bodies which, in whole or in part, are separated from the Church, and, for the sake of the perishing stubble, the empty human

notions and opinions, building themselves up in antagonism to it." * * In Thesis fifty-six, "For their churches owe their separate being in part to a forsaking of portions of God's Word."

These quotations are enough to show the animus, and the drift of the argument for the Rule; and in support of positions assumed plausible reasoning is employed. But the fundamental error is the denial to other communions the right to be regarded as true Churches of Jesus Christ; or that others may have the same right to claim Christ as their Head and Lord as the Lutheran Church has. Now it might have happened, that God reformed and purified His Church in different countries by different instrumentalities, and that these purified Churches might not all take precisely one form or type of Christianity, but might separate according to national or other peculiarities, and have distinctions which carried out might lead to different denominations, without necessary antagonism or hostility. Whether such has been God's plan, or whether the existence of different denominations is an evil, is quite a different matter from denying their right to exist, or refusing to recognize them as parts of the one true Church of Christ. It may be said that the Theses do not do this, but, on the contrary, recognize their Christianity. On what principle then are they placed in antagonism, and spoken of in such terms? After all, the Theses do set up for the Evangelical Lutheran Church the exclusive right to existence, and oppose others because they are not true Churches of Jesus Christ. Thesis fifty-six makes this sufficiently clear:

"But in asserting this we have already asserted that the *doctrine of other Confessions*, so far as it conflicts with ours, is *not* drawn from Holy Scripture, is *not* in conformity with the pure Word of God, and with Christian truth, and is *not* grounded in the Word. We have, beyond all possibility of denial, already implied that in the summary of doctrine among them, if it be at war with ours, there is *something* which conflicts with the Scriptures, a something which touches the articles of *faith*; and that hence, whatever virtues may be claimed for them in other respects, so FAR they are *not* of God, and *not* Christian; their doctrine is *new* and

not godly. The inference is already involved that we may not be in any such accord with them as weakens our testimony that they do teach something in conflict with Holy Scripture. To make these solemn expressions of the Confession a dead letter by lack of practical conformity with them, is to do dishonor to the Confession and the Word, and to be inconsistent with ourselves, who accept the Word itself as an absolute rule of faith and life, and the Confession as a true exponent of the sense of the Word. In giving effect, therefore, to these our solemn convictions, we must stand fast by the rule, that those who by their vows as ministers are bound to systems which in whole or in part conflict with God's Word, cannot be admitted to our pulpits. We must not even seem to accord with them, for their churches owe their separate being in part to a forsaking of a portion of God's Word. Nor can we without a snare to conscience, both to the inviters and the invited, open our altars to those who are members, and mean to remain members, of churches which rest in whole or in part on unscriptural foundations."

If this was intended to apply to heretical sects, it should have been so expressed; but it is not, and fairly applies to all other denominations of Christians. It is intended to unchurch, and does unchurch, all others, so far as the Lutheran Church is concerned.

All through these *Theses* there is the assumption of an infallible Church, of one whose creed is in all respects complete or perfect, without the slightest departure from the absolute truth of God's word; this Church of infallible or perfect creed is, of course, the Evangelical Lutheran Church, and any departure from its faith must be a departure from the faith of God's word, and just so far involve error in doctrine. This seems a pet idea in these *Theses*, and there is no weariness in repeating certain logical conclusions. We have it in *Theses* 44, 45.

"The Lutheran Church *owes her being* to the conviction that her Confessions depart in no respect from the faith taught in God's Word; that she teaches the Gospel in its complete purity; that all her doctrines are divine; that she is the most perfectly homogeneous portion of that Church visible, of which the Church catholic is the soul; that in a supreme and

unique degree she has the marks of the true Church, to wit, the pure Word of God and the right Sacraments. Any communion which does not claim so much for itself, is on its own admission, in some measure, a sect.

"In maintaining this claim, the Lutheran Church of necessity implies that to the degree, and in the respects in which *other parts* of Christendom depart from the faith and truth confessed by the Lutheran Church, they depart from the faith and truth of God's Word; that in any case they are less homogeneous portions of the Church whose soul is the Church catholic, and that the distinctive testimony of the Lutheran Church, that which distinguishes her in various degrees from all particular churches, involves not mere points of opinion, but subjects of divine truth, and hence of transcendent importance, which dare not in any measure be imperilled; and this holds true over against Rome, against heresy, against schisms, and against the divergent forms of belief which have assumed the common name of *Protestant*.

We have heard a good deal about perfection in men, and in Creeds, and in Churches. But we have little confidence in it, whether in the shape of Methodistic sinless perfection, or Lutheran Creed perfection, or Romish infallibility perfection, or any other human perfection. Whether among sanctified Methodists, or the immaculate creed Lutherans, or infallible Romanists, the spirit is much the same, leading to pride and intolerance. We believe in an infallible Bible, and an infallible Saviour, but an infallible Creed, and an infallible Church, we do not believe in, whether the pretence is set up in the General Council or by Rome. The sooner the plausible arguments based on such an assumption are understood and repudiated the better. Rome has been employing the very same logic for centuries, and it is marvelous to find the same plea set up in a Protestant Church, or that men can be so simple as to be deluded by the sophistry. We admire the Augsburg Confession, and are ready to defend it, as best we can, when placed alongside of any other modern Confession, but when such claims are set up for it and the Lutheran Church, as only Rome sets up for herself, we must beg to say this is not Lutheran or Protestant—it is Rome in the Lutheran Church. We say this deliberately, and not for the sake of using an opprobrious term. To us it is almost beyond comprehension, that

intelligent and thoughtful people can be deluded by the shallow sophistry of one only visible Church of "complete purity," whose "Confessions depart in no respect from the faith taught on God's Word;" and that all others must be in so far impure or heretical! The shuffling between Confession and Confessions, to help on the delusion, only adds to our surprise. If any are deluded by such sophistry, we can only pity their susceptibility in that direction, and are sorry for the boasted intelligence of the nineteenth century.

Against such a position we do not propose, at present, so much to argue as to protest, as unscriptural and utterly opposed to genuine catholic Lutheranism. It may be safely left to the broad charity inculcated in the New Testament, to the enlightened Christian conscience, and to the good common sense of the Christian world. We are no defenders of loose views or practices, but such exclusivism is opposed to the whole spirit and letter of the new Testament, and will be repudiated by all who are not in love with bigotry in creed or church. Christ and His Church are too catholic in spirit for such narrow and sectarian views.

We find almost as much difficulty in harmonizing the Rule so earnestly contended for in these Theses, with other utterances of the author, as we do with our convictions of New Testament Christianity, and the proper claims of other Christian Churches. "*The Conservative Reformation*" was published when the "*inference was in minority*," and this may help to explain the apparent disagreement; but it may still be cited to show how differently some men will argue, when they have different ends in view, or wish to enforce different conclusions. There, in the midst of an array of arguments and authorities to show the essential unity of the Lutheran Church with other Protestant Churches, we read:

"Lutheran unity is based upon heartfelt consent in the doctrines of the Gospel, and in the essential parts of the administration of the Sacraments, and consistency, as Lutherans, requires no more than that we should maintain and defend these. So much it does demand, but it demands no more."

"According to the simple and sublime principles of the New Testament, accepted by the Evangelical Lutheran Church, true church unity rests upon the common acceptance of the fundamental doctrines of the Gospel in the same sense, and in agreement in the Scriptural essentials of the administration of the Sacraments. On the second point we are in unity with all Evangelical and Protestant bodies except the Baptists, and with them we here fail of unity not because of their practice of immersion, which, as a free mode, might be allowed simply as a matter of preference, but in regard to their doctrine of its necessity, and in that they deviate from the Scripture essential of baptism as to its proper subjects, excluding from it children, to whom God has given it."

If these statements, in *The Conservative Reformation*, are correct, we do not see on what principle such epithets are applied to other Evangelical Churches, and why their ministers and members are denied all fellowship in the Lutheran Church. On the very point where difficulty is supposed to exist—"agreement in the Scriptural essentials of the administration of the Sacraments"—we are assured by the author of the *Theses*, that "we are in unity with all Evangelical and Protestant bodies except the Baptists" * * It is very possible that some ingenious explanation might be given of this, to show that it is in harmony with the narrow and exclusive views maintained in the *Theses*, but we submit whether any such jugglery with words, in the name of truth and righteousness, is not unworthy of such a cause? The great Evangelical Lutheran Church is not a mere foot ball to be kicked from one position to another, to suit the convenience of theological disputation; now to be exhibited as the broadest and most catholic of all Churches, and then as the narrowest and most illiberal of all sects. In the name of consistency, and truth, and righteousness, we must protest against such treatment of a Church that has some claim to the regard and confidence of the Christian world.

These *Theses* furnish a plea for the intensest sectarianism. Whilst arguing against sects, and even challenging the right of other denominations to exist at all, the narrowest sectarianism is endorsed and advocated. Thesis 77,

"While our conviction stands, we are bound at all hazards, and over against all opposition, to testify to the particular truth of which our position makes us the special representative. We must testify to it beyond all possibility of mistake, all suspicion of evasion, in creed, pulpit, and altar, and if need were, in prison or at the stake. He whose conviction is an unwelcome one, must for that reason give it the greater prominence in his testimony and defence, even as over against other truths which may be in themselves of equal or of greater importance, but which are not denied. We defend the little town that is attacked, not the great city which is not attacked."

So then above and beyond the great unchallenged truths of God's Word, and in which all orthodox churches agree, each denomination or sect, must give special prominence to its own party shibboleth—the Baptist to immersion, the Episcopalian to the three orders in the ministry, the Calvinist to the doctrine of election, and so on, until the whole Church shall ring and ring again with the din and clatter of party cries. We do not see any place where this is to stop, even when it reaches the hooks and eyes, and the buttons on the saints' coats. For "we defend the little town that is attacked, and not the great city which is not attacked." If only one's "conviction stands" that he should not wear buttons on his coat, he not only should not do it, but he "must testify to it beyond all possibility of mistake, all suspicion of evasion, in creed, in pulpit, and altar, and if need were, in prison or at the stake." No man with a button on his coat should be allowed to have altar fellowship with the stricter brethren, who have dispensed with such worldly superfluities.

We have an impression that the Apostle inculcates a different lesson, when he exhorts every man to be fully persuaded in his own mind, to bear one another's burdens, to receive the weak in faith and not to doubtful disputations, to keep the unity of the Spirit in the bond of peace. He was willing to make some concessions to those who differed from him, when these differences were not fundamental. To a Jew he was a Jew, and to the Greek a Greek, in the truest and best sense, seeking to harmonize those who entertained

differences of opinion, and it was only when the gospel itself was in danger, when some would introduce another gospel, which was not another, that he thunders out, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." If the other Evangelical Churches of our land and the world, are preaching another gospel, then Lutherans should oppose them, and have no fellowship in Pulpit or Altar.

By way of enforcing this sectarianism, we find, *Thesis 78*:

"We read in the New Testament of a '*common faith*,' that is, one and the same faith which all believers hold in common; '*and of a common salvation*,' one and the same salvation which all believers share in common; but of a '*common ground*,' on which those who are right and those who are wrong, are to meet in Word and Sacrament, we do not read."

If this is intended for anything more than a verbal quibble, it is very weak. We may not find in the New Testament the expression "common ground," any more than "Pulpit and Altar Fellowship;" and these one hundred and five Theses are proof of how little Scripture has been found to bear on the subject, waving the technicality of terms. But we do read in the New Testament, in almost numberless places, of Christians being one, united in one body, joined together in one holy temple, of which Christ is the foundation and chief corner stone. Jesus Himself says: "For one is your Master, even Christ; and all ye are brethren." The Apostle declares that "By one Spirit all we are baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." Distinctions are obliterated in Christ, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." "As members one of another," with "one body, and one Spirit," "all one in Christ Jesus," it might be supposed that Evangelical Christians could find some "common ground" within the Church, where they could meet, just as scripturally and rationally as to keep apart in hostile camps, with pulpit against pulpit and altar against altar. It is re-

markable that so much talent and learning must be employed to prove that those who profess a common Lord, a common faith, and a common salvation, should not recognize each other on any common ground, such as in pulpit and altar fellowship.

It is painful to find in these *Theses* the old arguments or objections of infidels picked up and used against union among Christians. One almost fancies, at times, he is reading the taunts of bitter enemies of the Bible. Infidels have asked again and again, of what use is a divine revelation, if Christians cannot agree as to its meaning? They have been fond of magnifying the differences in interpreting the divine Word into points of fundamental importance, and then declaring that if the Bible be a revelation, it is useless for such a purpose; for men are still left to doubt and dispute. It is assumed that a divine revelation to be such must be clear, with no room for mistakes as to its meaning.

One who is familiar with these objections of infidels, will pause to ask what they mean, and what are they expected to accomplish, in these *Theses*? We read:

"To what end is a Revelation given to men if men cannot ascertain what it teaches? Clearness to the degree which involves responsibility is the absolute demand of any intelligent notion of Revelation. * * *Either* the one Lord has not taught the one faith, which no one will say, *or* He has not taught it with sufficient clearness, which is virtually in its practical results, as if He had not taught it at all, *or* men are bringing in their figments in place of His teaching."

Well, we think the truth is hit in this last supposition. The one Lord has taught the one faith, and has taught it with sufficient clearness. It has been received and confessed from the time of the Apostles to the present day. It is the "common faith" of the believing Christian world—found in substance in the early œcumenical creeds, embodied in the creeds of all evangelical Churches, embraced by millions of penitent believing souls. But there have been those who were not satisfied with the plain teaching of God's word, but must draw "*inferences*" from that word, and exalt these *infer-*

ences to equality with, or even above, the world, and demand that these "figments" shall take the place of the plain teaching of the Bible. Here is just where the difficulty arises. Men do not separate so much on the actual meaning of the Word of God, as they do about these inferences from it. Let us put the case in the most practical shape.

No one can doubt that all or nearly all the trouble with the author of these Theses, is with the doctrine of the Lord's Supper. It is on this that he would keep apart those who confess and serve a common Lord. But the same or equally divergent views prevailed in the early Church, among the most distinguished fathers, confessors and martyrs, without any one presuming to make it a reason for separation of pulpits and altars. Every intelligent student of the History of Doctrine knows very well, that the diversities of views now prevailing in regard to the Lord's Supper, existed in the early Church, without any serious strife or attempt at separate communions. But some will now draw *inferences* that this should not be allowed. They lay down a theory of their own in regard to the Church and fellowship in the Church, and then conclude that according to their theory, only certain persons can be allowed fellowship in pulpit and altar. If it be said, that their theory is that of the New Testament, we can only reply that it is about as much like it as a penny taper is like the sun; or as the conduct of a certain disciple of whom we read, Mark 9: 38—40, was like that of his Lord.

We have noted a number of other points in these Theses to consider, but time and space will not allow of further discussion at present. They abound in turns calculated to confound or mislead the confiding or uncritical reader. We have spoken freely of them because candor and the interests of truth demand it. With a grain of wheat, there is a pile of chaff, or the small vein of truth running through is obscured by a load of sophistical reasoning and invalid conclusions.

Notwithstanding all we have said, we are glad of the preparation and publication of these Theses. So far as they

hold up to ridicule and reprobation the spirit of sect, they have our hearty endorsement. We are quite willing that sectarianism shall be lampooned, and we believe it very often exists, in its worst forms, under the hollow pretence of unionism. The Lutheran Church, distracted as she is, is not worse in this respect than other denominations. The rigoristic views urged in these *Theses* hardly equal the practice of some Churches loud in their acclamations of union among Christians. Even the grand Pan-Presbyterian Council, lately assembled in Edinburgh, and of which the world has heard so much, did not dare to practice Altar-fellowship. While a single family cannot sit down together at the Lord's table, it is idle to complain of a lack of inter-communion between different denominations. The Evangelical Alliance, in New York, could do no better than the Presbyterians in Scotland. Let other Churches, who are scandalized at the uncharitableness among Lutherans, cast a glance at themselves, or in scripture phrase, first cast the beam out of their own eye. Let the subject be agitated, and truth will be separated from error.

We hope a sufficient number of copies of these *Theses* have been published to guard against their being utterly lost and forgotten. They will probably take their place along with the *Definite Synodical Platform*, and other similar productions, which are occasionally hunted out from among musty and well-nigh forgotten publications, to remind us of things that have been. The current of truth, bearing steadily onward, leaves a good deal of drift-wood scattered along the shore.

ARTICLE VIII.

LITERARY INTELLIGENCE.

AMERICAN.

BIBLICAL AND THEOLOGICAL.—*Mozarabic Liturgy* for the First Sunday in Advent, translated with Notes, by Rev. Samuel Hart, M. A., pp. 26; *God's Word Man's Light and Guide*, a course of lectures on the Bible, before the N. Y. S. S. Association, by Rev. Drs. Taylor, Briggs, Storrs, Crosby, Booth, Porter, Washburne, and Simpson; *God's Guide for Man's Faith and Practice*, being an arrangement of the Holy Scriptures under the various aspects of man's belief, duty, and privilege, in chronological order in accordance with the design of the late James Gelruth, systematized and collated by J. H. Gilruth; *The Hidden Life*, or Thoughts on Communion with God, by the Rev. Philip Saphir; *The Old Bible and the New Science*, an Essay and Four Lectures delivered before the New York Baptist Ministers' Conference, by J. B. Thomas, D. D.

PHILOSOPHICAL AND SCIENTIFIC.—*Vocal Physiology*, a Practical Treatise, by Dr. Chas. Alex. Guilmette; *Oriental Religions and their Relation to Universal Religion*, by Samuel Johnson—China; *The Physical Basis of Mind*, being the first volume of the Second Series of "Problems of Life and Mind," by George H. Lewes; *Fragments of Physiology*, or Essays on Life, Health, Hygiene, Disease, and Cure of Disease, by Abraham T. Lowe, M. D.; *A History of Materialism*, by Prof. F. A. Lange, authorized translation from the German by Ernest C. Thomas, in 3 vols., vol. I. (English and Foreign Philosophical Library, vol. I.); *The American Palaeozoic Fossils*, a Catalogue of the Genera and Species, with names of Authors, dates, Places of Publication, etc., etc., by S. A. Miller; *Encyclopædia Britannica*, American Reprint, (Stoddart,) vol. 6; *Universe of Language*, its Nature and Structure, with Uniform Notation and Classification of Vowels adapted to all Languages, by the late George Watson, of Boston, edited with preliminary Essays, by his daughter E. H. Watson, Introduction by Wm. W. Goodwin A. M. Eliot, Prof. of Greek Lit. in Har. University; *On Jurisprudence and its Relation to the Social Sciences*, by Dennis Caulfield Heron, Q. C., M. P.; *Natural Law*, an Essay in Ethics, by Edith Simcox, (Eng. and For. Philosophical Lib., vol. 2); *Mesmerism, Spiritualism*, etc., historically and scientifically considered, being two Lectures delivered at the London Institution, with Preface and Appendix, by Wm. B. Carpenter, LL. D. F. R. S.;

On Poetic Interpretation of Nature, by J. C. Shairp LL. D., Principal of the United College of St. Salvator, St. Leonard, and St. Andrews.

HISTORICAL AND BIOGRAPHICAL.—*In memory of Wm. Augustus Muhlenberg, D. D.*, discourse by Edwin Harwood D. D., Poem by George D. Wildes, D. D., octavo, paper; *History of the College of New Jersey*, from its Origin in 1746 to the commencement of 1854, by John Maclean, Tenth President of the College, two vols.; *Memoirs of John Quincy Adams*, comprising portions of his Diary from 1795 to 1848 by Charles Francis Adams, vol. 12; *The Lives of the Popes of Rome*, from St. Peter to Pius IX, illustrated; *The Life and Times of Sir Walter Raleigh*, by Chas. K. True; *School History of Greece*, by Geo. W. Cox, M. A.; *Miracle in Stone*, or the Great Pyramid of Egypt, by Jos. A. Seiss, D. D.; *History of France*, by John J. Anderson, Ph. D., author of "Histories of the U. S." etc.; *Autobiography of the Rev. Wm. Arnot* (minister of the Free St. Peter's Church, Glasgow, and afterwards of the Free High Church, Edinburgh), and Memoir by his daughter. Mrs. A. Fleming.

POETRY.—*Dreamings of the Waking Heart*, with other Poems, by Rev. Joel Swartz, D. D.; *Lotos Land* and other poems, by G. S. Ladson.

MISCELLANEOUS.—*Poet and Merchant*, a Picture of Life from the Times of Moses Mendelssohn, by Berthold Auerbach, translated by Chas. T. Brooks, (Leisure Hour Series); *The Wonders of the Great Deep*, or the Physical, Animal, Geological, and Vegetable Curiosities of the Ocean, by P. H. Gosse, author of "Romance of Natural History," Illustrated; *The Mythology of Greece and Rome* with Special Reference to its use in Art, from the German of O. Seemann, edited by G. H. Bianchi, B. A., with sixty-four illust.; *Ancient Classics for English Readers—Aristotle*—by Sir Alex. Grant, Bart., LL. D., (vol. 5, Supplemental Series); *Satan as a Moral Philosopher*, with other Essays, and Sketches, by C. S. Henry, D. D.; *Beyond the Sierras*, or Observations on the Pacific Coast, by Rev. A. H. Tevis, A. M.; *Cicero's Tusculan Disputations*, also Treatises on the Nature of the Gods, and on the Commonwealth. literally translated chiefly by C. D. Yonge.

BRITISH.

BIBLICAL AND THEOLOGICAL.—*The Life of Prayer*, a series of Lectures, by W. H. Hutchings; *History of Jesus of Nazara*, by T. Keim, translated by A. Remson; *Notes and Essays on the Christian Religion*, by J. J. Lake.

SCIENTIFIC AND PHILOSOPHICAL.—*Pessimism*, History and a Criticism, by J. Sully; *Manual of the Anatomy of Invertebrate Animals*, by H. Huxley; *Lectures on the Assyrian Language and Syllabary*, by A. H. Sayce; *Skepticism in Geology*, and the Reasons for it, by Verifier.

HISTORICAL.—*Montenegro*, its People and its History, by W. Den-

ton; *Danish Greenland*, its People and its Products, by Dr. H. Rink; *Servetus and Calvin*, by R. Willis; *Two Years of the Eastern Question*, 2 vols. by A. Gallenga.

MISCELLANEOUS.—*Critical Miscellanies*, Second Series, by J. Morley; *Balder the Beautiful*, a Story of Divine Death, by R. Buchanan; *A Ride through Islam*, by H. C. Marsh.

GERMAN.

BIBLICAL.—D. H. Lucken, in a volume of 156 pages, explains the first three chapters of Genesis from the traditions of other nations and from natural science. He regards these chapters as the oldest of all accounts, and finds them illustrated by many of the traditions of other nations. He regards the days in the first chapter as long periods. If the harmony between the account of creation and science is not apparent, he claims that it is either because the account is not understood, or because the supposed data of science are not reliable.

Prof. Dr. B. Weiss has published a *Commentary on Matthew and the parallel passages in Luke*, 584 pp.

The Israelitish Proper Names according to their religio-historic Significance, by Dr. E. Nesstle, 215 pp. This book received a prize from the Teyler (Dutch) Society as an answer to the question: "What do the proper names of the O. T. teach us respecting the history of religion among the Israelites." The work is very learned, and is valuable in a linguistic as well as theological point of view. In the first part, the author shows what names of God were used by the Israelites, in the different periods of their history, in the formation of proper names. In the second part, he shows what view of God is taught by the proper names in the O. T.

Works of a practical and popular character, calculated to lead the people to a knowledge of the Scriptures, are quite numerous. They consist of books to be used in the religious instruction of youth, lectures on the scriptures, and popular expositions of books and passages of Scripture. Of these popular books, we notice one on the Gospel of Matthew, one on the Sermon on the Mount, one on the Beatitudes, one on the Acts, one on Galations, and one on the difficult and apparently contradictory passages of Scripture. Recently, the practical Biblical literature seems to have been richer in Germany than the more scholarly and critical.

SYSTEMATIC.—*Compend of Evangelical Protestant Dogmatics*. By Prof. Dr. R. A. Lipsius, 873 pp. A German reviewer speaks very highly of the scholarly character of this work. The author in the main follows Schleiermacher, but subjects his views to thorough criticism, and in many points differs from him. It is evidently one of the most important dogmatic works that have appeared for a long time. The spirit of the work is said to be similar to that of A. Schweizer.

The work is divided into two parts. The first treats of the Principles of Dogmatics (*Principienlehre*), namely I. Religion in general; II. Christianity; III. Protestantism. The second part gives the System itself. It discusses the Doctrine of God, the Doctrine of the World and of Man, and the Doctrine of Salvation as manifest in Christ.

Schleiermacher's Theology. First Part, Philosophical Principles lying at the Basis of Schleiermacher's Theology. By Prof. Dr. Wm. Bender. 295 pp. The aim of the author is to give the philosophical principles on which Schleiermacher's theology rests, and also to give a critique of the same.

Compend of Fundamental Theology. By Prof. Dr. J. Sprinzl. 736 pp. The author is a Catholic, and his work belongs to the department of Apologetics. The book is intended for educated readers in general, not merely for theologians.

HISTORICAL.—*Compend of General Church History.* Vol. I. By Prof. Dr. J. Hergenröther. 1007 pp. This volume belongs to a series of Catholic books entitled *Theological Library*. The series is to embrace works in all departments of Catholic theology. Of the series the following works have already appeared: *Introduction to the O. and N. T.*, part I. by D. Kaulen; *Compend of Patrology*, by Dr. Alzog; *Compend of Catholic Dogmatics*, part I., by Dr. Scheeben; *Compend of Catholic Ethics*, part I., by Dr. Pruner; and *Compend of Catholic and Protestant Canon-Law*, by Dr. Vering. This new volume of Church-History goes to the death of Boniface VIII. Two more volumes are to follow.

The Roman Catholic Church in the Kingdom of the Netherlands, by Prof. Dr. F. Nippold, 536 pp. The aim of the author, who is a Protestant, is to give a history of the development of this Church since the Reformation, and its present status. The volume also considers the dangers to be apprehended from ultramontaniam, and the relation of Romanism to the state.

State and Church in Norway till the close of the Thirteenth Century, by Dr. P. Zarn, 278 pp. This a history of the conflict between Church and State in Norway.

MISCELLANEOUS.—*Christianity and the modern view of the world*, by Prof. Dr. F. Ehrenfeuchter, 416 pp. The author is one of the lights of the University of Göttingen. This volume, like all his works, is characterized by originality and by vigor of thought. Being an evangelical theologian, he discusses the subject from the standpoint of Evangelical Christianity. He, first of all, traces the genesis of modern culture from the middle of last century to the present; he then discusses the conflict between that culture and the Church; in the third part, he shows what efforts have been made to harmonize the two, and on what conditions a reconciliation is possible.

Humanity and Christianity in their historical development, is a trans-

lation from the Danish of A. Michelsen, by Prof. C. H. Scharling, two parts, 432 and 545 pp. It is a philosophy of history from the Christian standpoint.

The Sources and Aims of our Culture—development, (Kulturentwicklung), by Prof. R. F. Grau, 280 pp. The author belongs to the conservative Lutheran party in religion. In this work he considers antique culture and its application to the present time.

On *Catechetics* a new work has been prepared by Kuebel, 225 pp.

The Gospel in Bohemia, by L. Lemme, 124 pp., gives an account of the Evangelical Churches of Bohemia and is an appeal to Christians to aid those Churches in spreading the Gospel among the Catholics in that country.

The German Nationality of the Galatians of Asia Minor, by Prof. Dr. K. Wieseler, 85 pp., is an effort to prove that the Galatians were Germans. This view was the prevalent one in Germany till W. Grimm recently argued in the "Studien und Kritiken" that they were Kelts. His arguments convinced many that he was right. Now Dr. W. again tries to prove that the Galatians were Germans.

Among the works on *Missions* we notice one on *Missions in America*. It is divided into three parts, I. The Esquimaux in Greenland and Labrador; II. The Indians in North and South America; III. The Negroes in the West Indies and South America.

J. H. W. S.

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

Bibliotheca Symbolica Ecclesiae Universalis. The Creeds of Christendom, with a History and Critical Notes. By Philip Schaff, D. D., LL. D., Professor of Biblical Literature in the Union Theological Seminary, N. Y. In three volumes. Vol. I. The History of Creeds, pp. vii. 941; Vol. II. The Greek and Latin Creeds, with translations, pp. vii. 557; Vol. III. The Evangelical Protestant Creeds, with translations, pp. vii. 880. 1877.

This is truly a magnificent work—and one that was greatly needed. It is doubtful if anything of equal value to students in the department of symbolics has been published in a generation, if indeed ever. It is comprehensive and yet compact, learned without being cumbersome, impartial without sacrificing the interests of truth. It brings together, with carefully digested statements and conclusions, what could heretofore be had only by searching through many volumes, some of which were accessible to but few readers or students. The

bulk of the matter indeed was ready and prepared to the author's hand, but he has gathered, arranged, and presented the whole in a form so convenient and attractive as to make it seem almost new. It is like costly jewels dug out, carefully burnished and placed in appropriate settings.

The magnitude and general character of the work may be given in a few words. The three volumes reach over 2400 pages of printed matter, and embrace about all the acknowledged creeds of Christendom, in their original forms, and, where needed, also in translations. An apparent exception to this statement may seem to exist in the case of the Evangelical Lutheran Church, of which we have here given only the Augsburg Confession; Luther's Catechism (Smaller) The Formula of Concord (epitome); and the Saxon Visitation Articles; while there are omitted the Apology of Melancthon, the Larger Catechism, the Smalcald Articles, and the Solid Declaration of the Formula of Concord. Yet this exception can hardly be considered a valid one, or one that is objectionable in the work. The very great length of the parts omitted would have swelled the work to another volume, equal in size to one of those here presented, and would have added little if anything to the truth confessed. The Lutheran Church cannot reasonably complain of the space granted her, when it is known that over 300 pages are devoted to the history and presentation of her confessions. Those who desire more than this must resort to the special works on Lutheran Symbols. In this a pretty full account is given of the parts omitted.

For the benefit of general readers we will mention a few features of this work which give it so much value.

We have here presented in a convenient form, for consultation or reference, the various Creeds or Confessions of the Christian Church, from the earliest times to the present day. Heretofore these have existed either in the separate volumes of individual churches, or in partial collections embracing a few of those most nearly related. For the first time, we believe, the attempt has been made to present so complete a collection of the Confessions of all ages and all denominations. The importance of this will be manifest on the simple statement of the fact. The author truly says of the vacuum, filled by this work, in theological and historical literature: "It is surprising that it has not been supplied long ago." He adds, "Sectarian exclusiveness or denominational indifference may have prevented it. Other symbolical collections are confined to particular denominations and periods. In this work the readers will find authentic material for the study of Comparative Theology—Symbolics, Polemics, and Irenics." Whilst any intelligent reader may understand the value of such a collection, only those can fully realize it, who have been compelled to search

through many volumes, or smaller collections, for the material here so conveniently presented.

The very interesting, and, upon the whole, satisfactory history of Creeds, which comprises the whole of the first volume. The result of the best critical investigations are here presented. On some points of history there are differences of opinion, and our author may not in every case command the assent of every reader, but all will give him credit for extensive acquaintance with the subject, consultation of the best authorities, and unusual freedom from party bias. There is no special pleading, but a plain statement of the facts as the author apprehends them. Those who are interested in the history of the various confessions, their origin, character and influence in moulding religious thought, will here find material to meet their wishes. We have recently met a distinguished lawyer, who spoke in glowing terms of the interest he felt in the reading of these volumes, and the light thrown upon the different confessions of Christendom. Many intelligent readers outside of the clerical profession, who may be supposed to be specially interested in such studies, will be glad of the information furnished in these volumes.

This presentation of Creeds or Confessions, scarcely known to many, will enable all who use the work to form a more intelligent judgment of churches and sects. Churches are judged largely by their Confessions of faith. They are often misunderstood. Let the average reader ask what he knows about the Creed of the Greek Church, or of Quakers, and let him compare his knowledge with this work, and he will probably discover some mistakes.

We are so pleased with the work as a whole, with the plan and the execution of it, that we hesitate to find any fault. And yet whoever expects to find a perfect book will expect to find what does not exist. This work which is a model in style and accuracy, so far as we have observed, has not escaped the ordinary lot of human productions. We notice as an illustration, page 242 of vol. I. where speaking of the Altered and Unaltered Augsburg Confession, the following: "But after 1560, strict Lutheran divines, such as Flacius and Heshusius, attacked the *Invariata* as heretical and treacherous, and overwhelmed it with coarse abuse." Of course it is not the *Invariata* but the *Var-riata* that is here intended.

Having commended the general candor and fairness of the author, we believe the Lutheran Church has good ground to complain of his speaking of "*Consubstantiation*" as taught in the Augsburg Confession. It is true he gives the Lutheran Church the benefit of a disclaimer, when he says: "The word *consubstantiation*, however, is not found in the Lutheran Symbols, and is rejected by Lutheran theologians." But why Dr. Schaff, who is conversant with the subject, should continue to use and apply a term to designate a belief of a cer-

tain Church, when that Church steadily repudiates the term and the thing, we are at a loss to understand. Yet he does it repeatedly in this work. It cannot be prejudice on the part of the learned author. But suppose a Lutheran divine would speak of the Reformed or Calvinistic doctrine of fatalism, it would not be deemed liberal or fair. Dr. Hodge has set a better example in his great work on Systematic Theology. It is time that this doubtful term *consubstantiation* should cease to be printed, in works that claim to be standard, as having anything to do with describing Lutheran theology—except as repudiated. We were not prepared to find so common a blunder perpetuated in so admirable a work.

Perhaps other denominations may have some fault to find, but we deem the blemishes small compared with the great and surpassing excellencies of the work. It will stand as a monument of the scholarship, the patient labor, and public enterprise of this generation. The publishers have not simply performed their part well, as they always do, they have brought it out in a style that is an honor to their well known house. The publication of such a work reflects honor on American Scholarship and American publishers. The old world has nothing, on the same subject, to equal or rival it.

JAMES R. OSGOOD & CO., BOSTON.

History of Materialism, and Criticism of its Present Importance. By Frederick Albert Lange, late Professor of Philosophy in the Universities of Zürich and Marburg. Authorized Translation by Ernest Chester Thomas, late Scholar of Trinity College, Oxford. In three volumes. Vol. I. pp. 330. 1877.

The translation of this work was suggested to Mr. Thomas by the opinion expressed in Prof. Huxley's "Lay Sermons, Lectures, and Addresses," that it would be "a great service to philosophy in England," and by favorable references to it by Prof. Tyndall in his Belfast address. The first volume, now before us, shows that the translator possesses unusual qualifications for the service he has undertaken. Rarely is the German turned into such clear and fitting English.

The author of this history, Frederick Albert Lange, born at Wald near Solingen, in 1828, was the son of the well-known Bible Commentator, Dr. J. P. Lange, of the University of Bonn. After his education, first at Zürich, Switzerland, and then at different German Universities, he took an active interest in the political movements that were exciting his country. In 1855 he became a Privat-docent of Philosophy in the University of Bonn. In 1870 he was called as Professor of Philosophy to Zürich, where he remained till 1872, when he became Professor at Marburg. He died there in 1875.

This "History of Materialism" was, especially in the second edition
Vol. VII. No. 4.

from which this translation is made, "the fruit of the labors of many years." The plan is comprehensive, and wrought out with much care and elaboration. In its English form, the first volume covers Materialism in Antiquity, The Period of Transition, and the Seventeenth Century. The second volume embraces the Eighteenth Century and Modern Philosophy; and the third, The Natural Sciences, Man and the Soul, and Religion and Morality.

Among the most valuable works are those which give us the history of human thought in any important line of past and present inquiry. The title of this volume implies this historical service, in a philosophical way, as the design of the book. The subject, too, is one of the living questions in the philosophical science of our times. The reader of this work, we regret to say, soon finds, however, that the title, "History of Materialism," only means that the author has adopted the historical method in writing an intensely partisan defence of our modern materialism. Von Hartman was unquestionably right in treating the work as a "polemic." Materialists have, of course, a right to assume the polemic attitude, and use whatever aid they can find in the history of human thought. But it is not fitting that their pleas for their conclusions should be dignified and given out as HISTORIES. From the opening sentences, in which he joins together materialism and all true philosophy, and in which he asserts an impossibility of reconciliation between scientific thinking and theology, the author proceeds, all through the volume, to manipulate the course of philosophical thought in the interest of his views, exaggerating the merits of all materialistic writers, and giving the position of the great names of the past strangely in conflict with the general and accepted judgment of scholars. Prof. Lange's materialism seems to be of the completest sort, banishing all spirit-element, as an entity different from matter, from man and the universe. He rejects the Mosaic teaching of a creation out of nothing: "It contains so open and direct a contradiction of all thought, that all weaker and more reserved contradictions must feel ashamed beside it." p. 175. Postulating materialism as the only true explanation of man and nature, he treats Christianity as necessarily inimical to Science. He is especially positive in the rejection of all teleology, and insists that true scientific processes and results are conditioned in its entire abandonment. Materialism is assigned the work of abolishing final cause, "by the principle of development of the PURPOSEFUL from the unpurposeful * * What Darwin, relying upon a wide extent of positive knowledge has achieved for our generation, Empedokles offered to the thinkers of antiquity—the simple and penetrating thought, that adaptations preponderate in nature just because it is their nature to perpetuate themselves, while what fails of adaptation has long since perished," p. 32.

The work cannot be recommended as "history." It is written in the intensest partisan spirit, in the interest of the infidel materialism of our times. Even as an historical argument, despite the ability of the author, its perversions of statement and strainings of logic are so excessive and apparent, as to destroy any favorable impression for materialism upon a well trained mind. It is misleading and dangerous to the unskilled and the unwary.

Oriental Religions, and their Relation to Universal Religion, by Samuel Johnson—*China*. pp. 975. 1877.

Comparative Theology presents a range of inquiry which has attracted an increasing attention during the last few years. The historical investigation of the manifestations of man's religious nature, as exhibited in the sacred writings and general literature of ancient and remote peoples, is not only full of interest to thoughtful minds, but rich in valuable information for the right understanding of many important theological principles. Recent progress in philological studies, especially in the Sanskrit literature, has opened new sources of the necessary knowledge, and fuller data, for conducting the inquiry. When pursued in the right spirit, and with the calm self-control that can avoid hasty and rash judgments, it will greatly help on the cause of truth. Among the fruits of study in this direction, through the data furnished by the labors of such men as Max Muller, Muir, Lassen and others, much light has already been thrown on the origin and development of the idea of God, and the primitive monotheism of the Aryan races. The further progress will doubtless throw increased light on the fundamental facts of man's religious nature, and the natural action of his moral and spiritual faculties.

The work before us has been meant as a contribution to the discussion of the phenomena of universal religion. It is a large volume, and constructed on an elaborate plan. The plan was begun in a similar volume, published some time ago, on the religion of INDIA. The author exhibits many qualifications for such a work—large information, philosophical insight, and an apt style. But the reliability and value of the work are destroyed by a moral disqualification. His whole spirit is pervaded by a rationalism and unbelief so intense, as to form a manifest incapacity of doing justice to either Christianity or any form of positive faith. The antagonism in which he has placed himself to Christianity shows itself at every turn. He loses no opportunity of turning a sentence against some of its distinctive claims and teachings. The strength of this bias disqualifies him for any just or impartial treatment of it. The representations he makes of its great doctrines and requirements are mostly but gross caricatures, showing either that he utterly fails to comprehend them, or that he lacks the straightforwardness of true honesty. He shows himself un-

able or unwilling to do justice even to the ETHICAL system of Christianity. If his representations of the religion of CHINA are not more trust-worthy—though he DOES seem to have entered into its spirit with more appreciative insight—it is easy to understand how much dependence is to be placed on his views. After a writer has adopted a view, that resolves primitive man into the savage that emerges in Darwin's "descent" from brute animal, when he has abandoned faith in all supernaturalism, and knows no supreme but "the Universe as a Whole," denying the existence of a personal God above nature, as its Author and Governor—his fitness for the service of a just estimate of ANY religion may well be questioned. All his information and natural philosophical insight are unavailing for true service in the sphere of writing, in which man's religious needs and their supply are to be discussed and settled.

The scope of this work is comprehensive. It opens with a discussion of the chief elemental facts in the characteristics of the Chinese mind, their labor, science, external relations and ethnic type. It inquires into the structures which the national life has produced—its education, government, language, literature, history, and poetry. The chapters given to these subjects, where the view is but slightly subject to religious antipathies, abound in fine examples of discriminating analysis, just reasoning, and philosophical generalization. They bring into clear relief some of the deeper characteristics of the Chinese mind. These chapters are followed by others giving account of the Sages of China, with extended discussion of their teachings, and of the various phases of belief and life, through which the history of that ancient people has brought their religious development. Whilst the author justly condemns many of the prevalent superstitions among them, he looks hopefully upon the possibilities of their religious system. He credits human reason, among them, with producing a better MORAL system at least, than that given in Christian revelation. This is his judgment: "Naturally it has reached the most complete and consistent system of ethics ever affirmed by any race."

As might be expected from all this, Mr. Johnson thinks very unfavorably of Christian Missions in China. He declares them, as to their religious design, thoroughly and hopelessly a failure. The statements on the subject, however, refuted by abundant reliable statistics of the results of the mission work, illustrate how untrustworthy the volume is on points in which Christianity is involved.

Home Worship: Selections from the Scriptures, with Meditations. Prayer and Song, for Every day in the Year. By Rev. Joseph P. Thompson, D. D. Subscription Edition with Illustrations. pp. 528. 1877.

This volume was published by subscription some years ago, but is

of that kind that does not suffer by reason of age. Of its class we know of no volume of greater or equal merit. To those who desire something to aid in HOME WORSHIP, we cordially commend it. The Scripture selections are made with judgment, the Meditations are devout and deeply thoughtful, and the prayers are models of simplicity, directness, fervor, and pious sentiment and feeling. The variety is such that it will be found, by care in using, adapted to almost every circumstance of a Christian family. The Hymns and Music at the close will aid in that delightful part of Home Worship. Whilst we would not have anything supplant the Bible—we mean the inspired volume in its entirety—or prayer offered freely and without prescribed forms, yet as an aid we welcome this volume. In most works of this general class we have been disappointed, but in this one, we have not been. It is a genuine household treasure, and well meets its title and design—HOME WORSHIP.

SCRIBNER, ARMSTRONG & CO., NEW YORK.

Through J. B. Lippincott & Co., Phila.

Modern Philosophy. From Descartes to Schopenhauer and Hartman.

By Francis Bowen, A. M., Alford Professor of Natural Religion and Moral Philosophy in Harvard College. pp. xl. 484. 1877.

This volume reached us too late to give it more than a very partial examination. It is a work that requires a careful reading, or rather study, to notice as it deserves. Yet we have examined it enough to say, that it is a volume of more than ordinary interest and ability, and will fill an important place in the history and discussion of modern speculative philosophy. The style is clear and simple, yet ornate, giving evidence of careful cultivation, so that it is a satisfaction to read these somewhat abstruse discussions.

The period covered by the volume is from Descartes to Schopenhauer and Hartman, or to the present day. It will thus be seen that it covers the whole period of modern speculation. For this really begins with Descartes and his contemporaries. Our author says: "The glory remained for Descartes and his contemporaries and successors, the men of the seventeenth century, to break with the past altogether. They no longer deigned even to controvert ancient philosophy or mediæval metaphysics, but passed them by as obsolete, perhaps with silent contempt, and busied themselves with an attempt to reconstruct the philosophical edifice from its foundations. They accepted nothing upon authority, they borrowed not a stick or a stone from those who had gone before them. * * They aspired to reconstruct not merely the foundations of knowledge, but the whole structure, to build anew from corner stone to pinnacle."

To give the result of their building, through these two centuries and a half, is the object of this volume. It covers nearly the same period

as "Morell's History of Modern Philosophy, yet differs in many respects from that able critical work. It is not as comprehensive in plan, nor as minute in detail, yet will be found no less readable—perhaps more readable than Morell. One of the interesting features is the biographical notices of the various philosophers, whose systems are discussed. It is hardly necessary to repeat the names and systems reviewed. Some may be disappointed that so little notice is taken of our most distinguished English metaphysicians, but the reason is given in the Preface. The author says: "I have endeavored to present a full analysis and criticism of the systems only of those great thinkers, whose writings have permanently influenced the course of European thought, paying most attention to the earlier French and late German philosophers, with whom comparatively few English readers are at all familiar. Hence I have said little about Hobbes or Locke, Hume, Reid or Hamilton, whose writings are accessible to all, who ought not to be studied by thoughtful and earnest inquirers at second hand. But the great names of Descartes, Spinoza and Malebranche, of Leibnitz and Kant, of Fichte, Schelling and Hegel, are little more than names with most English students. - * * "

Our author is not a mere commentator. Whilst aiming to give a clear exhibition of the systems reviewed, he does not hesitate to avow his own convictions—convictions too reached after many years of patient study, and lecturing on these topics. The closing words of his Preface are so manly, so well expressed, and so well calculated to strengthen the faith of many, who may have become alarmed at the lofty pretensions of modern science, and so timely a rebuke to mere sciolists, coming from this ancient and renowned seat of learning, that we give it entire. "Earnestly desiring to avoid prejudice on either side, and to welcome evidence and argument from whatever source they might come, without professional bias, and free from any external inducement to teach one set of opinions rather than another, I have faithfully studied most of what the philosophy of these modern times and the science of our own day assume to teach. And the result is, that I am now more firmly convinced than ever that what has been justly called 'the dirt-philosophy' of materialism and fatalism is baseless and false. I accept with unhesitating conviction and belief the doctrine of the being of one Personal God, the Creator and Governor of the world, and of one Lord Jesus Christ, in whom 'dwelleth all the fulness of the Godhead bodily;' and I have found nothing whatever in the literature of modern infidelity which, to my mind, casts even the slightest doubt upon that belief. Not being a clergyman, I am not exposed to the cruel imputation which unbelievers have too long been permitted to fling against the clergy, of being induced by prudential motives to profess what they do not believe. Let me be permitted also to repeat the opinion, which I ventured to express

as far back as 1849, that 'the time seems to have arrived for a more practical and immediate verification than the world has ever yet witnessed of the great truth, that the civilization which is not based upon Christianity is big with the elements of its own destruction.' "

It is scarcely necessary to say that the volume is brought out in a style worthy of the subject. The well known house of Scribner, Armstrong, & Co. is a guarantee that the dress would be a suitable one, and this is a most attractive volume to the eye, as well as to the intellect. It will doubtless find a place in every choice library of a critical character, and will be used as a handbook by students in metaphysical science.

The Religious Feeling. A study for Faith. By Newman Smyth. pp. 171. 1877.

This little volume is an earnest and eloquent plea for the reliability and value of religious feeling, as a basis and argument for the existence of the supernatural—a God without us, and a Soul within us. It is designed to be thoroughly philosophical, and to proceed in substantially the same manner in regard to religion, to the soul and God, that physical science does in its explorations in the world of matter. The author says: "Our point of departure in the investigation of the religious nature, corresponds with the point from which physical science starts upon its voyage of discovery. In exploring either hemisphere of our double nature, we must begin with corresponding facts, and proceed by analogous methods; and the experiences gained have similar claims upon rational credence."

The general contents of the volume are: "THE QUESTIONS STATED:—THE TRANSFORMATION OF THE RELIGIOUS FEELING: THE FEELING OF DEPENDENCE: THE FEELING OF MORAL DEPENDENCE: THE PERCEPTIONS IN THE RELIGIOUS FEELING: OBJECTIONS,—VERIFICATION,—CONCLUSION."

The discussion of these topics is marked by vigor and aptness of illustration. Some telling blows are aimed at modern systems, which exclude religion altogether, or give it only such a position as degrades it to a mere superstition. Darwin and Tyndall, Spencer and Huxley come in for a share of attention, and we cannot but admire the keen and self-possessed manner in which the author handles some of their arguments. We have read the volume with interest and, we trust, with edification. It is a vindication of man's higher spiritual nature, and a protest against limiting the universe of being to mere matter and sense. It asks no more for religion, than our scientists ask in their selected sphere of investigation—but it claims the same privilege of observation, inference, and conclusion. It challenges our faith in God and the soul, and in divine things, on the same principle that our faith is demanded and freely given in the world of nature.

Religion is no more credulous than science. It is faith in a higher sphere, faith in the supernatural, but faith resting on sufficient evidence—or, as our author prefers, RELIGIOUS FEELING growing out of a religious nature and a proper object to awaken that feeling.

Epochs of Modern History. The Age of Anne. By Edward E. Morris, M. A., of Lincoln's College, Oxford, Head Master of the Melbourne Grammar School, Australia. pp. 251. 1877.

This is the tenth volume of this interesting and valuable series. We have spoken, in noticing previous volumes, of their general character. They are designed to be popular, and to furnish information for the general reader. They are compilations rather than original contributions to history. But they are just what the great majority of readers need. This volume covers a brief, but most interesting period in English history. The closing chapter on LITERATURE brings to our notice some of the classics, both in French and English. Humble as may be the pretensions of these volumes, we welcome them to a place among the really valuable publications of our day.

S. C. GRIGGS & CO., CHICAGO.

Law for the Clergy: a compilation of the Statutes of the States of Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio and Wisconsin, relating to the Duties of Clergymen in the Solemnization of Marriage, the Organization of Churches and Religious Societies, and the Protection of Religious Meetings and Assemblies, with Notes and Practical Forms, embracing a Collation of the Common Law of Marriage. By Sanford A. Hudson, Counsellor at Law. pp. 192. 1877.

This small volume has been prepared under a just belief that a compilation of State Statutes concerning the solemnization of marriage and the organization and incorporation of Churches and benevolent institutions, would be very serviceable to clergymen, and be for the interest of the general public. The work has been admirably done. The first twenty-one pages present the Common Law of Marriage, according to accepted authorities. Then follows a brief summary of the laws on the subjects indicated, in each of the several States mentioned in the title of the volume, together with practical legal forms. Mr. Hudson has done an excellent service for the ministers of the gospel in these States. A similar work for the Eastern States would be of great value.

W. P. SWARTZ & BRO., HARRISBURG, PA.

Dreamings of the Waking Heart, with other Poems. By Rev. Joel Swartz, D. D., Harrisburg, Pa. pp. 128. 1877.

We feel it somewhat venturesome to criticise a volume of poems in

a THEOLOGICAL REVIEW. It is almost as venturesome as to write and publish them. The critic should himself have a poetic vein, and to this none are less liable than editors of Reviews. We shall therefore try and speak modestly. We think this volume has in it gems of true poetry. We know that there are some that touch our hearts, and awaken slumbering thoughts that go roaming through the world of fancy and imagination. There are poems in this volume that impress us as beautiful, touching, and having in them the genuine spirit of poetry. They come sparkling from the heart and imagination of the author, and find a response in other hearts. They are not simply verses, written to fill an order, or make up a book, but written, we judge, because the author could not help it—free, spontaneous, like all genuine poetry. We will not attempt to particularize. The pieces are by no means of equal merit. Some possibly might have been spared, but, as a whole, it does great credit to the heart and genius of the author. This is, we believe, the first volume of poems from a Lutheran in this country, and we may now say, with some degree of pride, that we have a poet among us.

N. TIBBALS & SONS, NEW YORK.

The Christian Life. Its course, its hindrances and its helps. Vol. I. pp. 404. Its hopes, its fears and its close. Vol. II. pp. 348. Two vols. in one. By Thomas Arnold, D. D., Head Master of Rugby School, and late Fellow of Oriel College, Oxford.

These Lectures or Sermons of Arnold of Rugby are too well known to need criticism or commendation. They are here presented in a very convenient and cheap form, and deserve a place in the library of ministers, and also in Christian families. Dr. Arnold was a most successful teacher, and an admirable guardian and guide in the religious culture of the young. He left an extended and most happy influence on many of his day. Few names are more honored in recent times as Christian instructors than the author of these volumes. A careful reading of them will furnish some clue to his power over the young, and his success in moulding their lives. There is throughout a transparent clearness, a natural simplicity, a freedom from affectation in style, and in sanctity, and at the same time a practical directness and earnestness, that cannot fail of making an impression on souls that love truth and manliness. Arnold's piety was evangelical without bigotry, earnest without cant, humble without pretense. He exhibited the life and character of a Christian, and preached by his actions as well as his words. These discourses may not take a very high rank as finished or eloquent sermons, but they are full of solid instruction and advice, communicated in a simple and affectionate manner.

Vol. VII. No. 4.

79

and will be found helpful to that most important and most exalted of all human aims—a true, noble CHRISTIAN LIFE.

The Homilist. By David Thomas, D. D., author of "Biblical Liturgy," "Philosophy of Happiness," "Genius of the Gospel," "Commentary of the Apostles," etc., etc. Vol. I. Editor's Series.

This volume is composed of Homilies, Sketches, Germs of Thought, Themes, etc., etc., all designed to bear on the work of preaching. As a collection of sharp and pithy things, full of vigor and a little sensational, it will help ministers and students, if used lawfully. As a quickener of thought it may be commended; as a crutch for lame ministers, like all crutches, it will be an acknowledgment of lameness to use in any other way than to exercise or drill the faculties. We are not disposed to place a very high estimate on works of this kind, they are so liable to be abused, or be used as an excuse for indolence and the want of vigorous, original thinking and planning for one's self. Anything that leads to imitation in the pulpit, or to the mere repetition of other men's thoughts and utterances, should be eschewed as an evil. We want men to speak their own thoughts, and not to be retailers of other men's wares. There may be, and doubtless is, a lawful use of such publications as the HOMILIST, but it is only in this way that we can at all commend it.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

The "Higher Life" Doctrine of Sanctification, tried by the Word of God. By Henry A. Boardman, D. D., author of "The Apostolical Succession," "The Bible in the Counting House," "The Bible in the Family," "The Great Question," etc. pp. 286. 1877.

This is a very timely volume, on a subject exciting more or less attention, in certain quarters, at the present day. The position of the author, his age and Christian experience, his acknowledged learning and piety, entitle his views to great weight and respect. Except for the injury done to the cause of truth and genuine holiness, it may be doubted, whether Dr. Boardman has not given more attention to some of these modern advocates of the "Higher Life," than they deserve. In many cases, the Saviour's rule, the tree is known by its fruits, is the best and sufficient test. But Dr. Boardman has submitted these "lofty claims" to a candid investigation, tried them by the Scriptures of divine truth, compared the New doctrine with the Old, exposed its shallowness, and its evil effects on those who profess it and in Christian experience; tested it by the experience of the most eminent saints, whose piety is unchallenged, and thus shown by the most convincing proof that this doctrine, as now popularly taught by some in discourses and books, is not sanctioned by the word of God, or confirmed by the lives and experiences of the most eminent Christians. The

holiness of the Bible is a more substantial, practical, and enduring thing, than that so flippantly spoken of and wrote about by modern advocates of the "Higher Life," or sought in "holiness meetings." Dr. Boardman's volume will do good, if read, in correcting erroneous opinions, and directing in the true and only way of holy living.

CHARLES FOSTER, PHILADELPHIA.

The Story of the Bible, from Genesis to Revelation, told in simple language for the Young. Eighth Thousand, Revised, Enlarged and Newly Illustrated. pp. 704. 1877.

This volume has been favorably received, as the eighth thousand since the publication of the first edition in 1873 shows. This is a new edition, revised, enlarged and newly illustrated. The author, who has had experience in teaching the Scriptures, has aimed to give a version of the main portions of the Bible in plain and simple language, so as to present one connected story or history. The Bible was given in detached portions, and much of it not in the shape of history. It was not designed to be a simple history, and yet it contains the materials for a history. There have been numerous attempts, from Josephus to the present day, to give us the substance of the Bible records, with more or less of variations, omissions, and additions. Of course none of these can take the place of the inspired Word. The volume before us is the most Scriptural, keeping closest to the simple facts of the Bible, and taking the least liberty with it, of any with which we are acquainted. It may be read and studied with interest and profit, especially by students less advanced in a more critical study of the Bible. It does not profess to be critical, and should not be judged by such a standard. Its story is told "in simple language for the young." The illustrations are profuse, above two hundred having been added to this edition. For instruction in the family, in Sunday Schools, and for the young generally, this volume may be found very serviceable.

ROBERT CARTER & BROTHERS, NEW YORK.

Autobiography of the Rev. William Arnot, Minister of Free St. Peter's Church, Glasgow, and afterwards of the Free High Church, Edinburgh. And Memoir By his daughter Mrs. A. Fleming. pp. vii. 511. 1878.

This volume is in part, about 80 pages, autobiographical, and the other part, styled Memoir, is largely made up of extracts from the journals and letters of Mr. Arnot, selected and arranged by his daughter, Mrs. Fleming. The subject of the volume had become pretty well known to American Christians by his writings, and by his visits to this country; and he was universally admired and beloved, as a noble specimen of a large hearted, genial, earnest, attractive Scotch

preacher. Few men more warmly enlisted the sympathies of his hearers. Some of our readers will remember his visit to Gettysburg, and his address in the College Church, to which there is a brief reference in this volume. As William Arnot was one of the most lovable of men, his life as here presented will be found very attractive and refreshing reading. His early struggles to obtain an education, his career as a student, and especially his labors in the pulpit and through the press, are full of interest. He had in him the very soul of honor, and we feel continually in the presence of an open and candid being, who scorns all meanness. He bears the stamp of true manhood. As a Christian, he was simple hearted as a girl, guileless, evangelical, earnest, and ever ready to get and do good. With an intense love and appreciation of nature, he was full of images and illustrations drawn from nature, which he used to set forth in clearer light spiritual things. He saw every thing with the eye of a poet, and his style is aglow with poetical imagery. This was one of the charms of his addresses.

The reading of this volume will be a truce to all sombre or misanthropic views of life. To him everything spoke of the goodness of God. It was not, however, from nature that William Arnot received his noblest inspirations. He had drunk deep from the fountain of living water, and Christ was to him all and in all. He loved to make everything tributary to divine truth, and to weave the choicest chaplets to adorn the Saviour's brow.

We have spoken of him simply as Rev. William Arnot. His native modesty, and aversion to all fictitious honors, led him to decline all other titles freely offered him. He did not despise the esteem and good opinion of his fellows, but did not care to wear any badge of distinction from the humblest of his brethren. His titles to honor or true Christian nobility were undisputed, and he was satisfied to be known simply as Rev. William Arnot.

The Rev. Dr. Blaikie, who accompanied him on his last visit to this country, and who was with him at Gettysburg, bears this testimony in a funeral discourse: "It fell to my lot to accompany him on one of his tours to America, and there I had abundant opportunity to observe the remarkable impression which his words and his character made on all. I have heard him address many large assemblies, usually laying hold of them by his very first words, now bringing the smile to their faces by his kindly humor, now touching the springs of deep and tender feeling, now giving brightness to familiar truth by happy illustrations, and always keeping in sight of the great truths with which the ambassador of Christ is charged."

This volume will add to the choice Memoirs of God's shining ones, and which is constantly swelling in our Christian literature.

Moore's Forge. A Tale. By the author of "The Win and Wear" Series. pp. 381. 1878.

The scene of this story is laid in the Adirondack mountains. It is designed to show what a Christian couple, man and wife, can do in reforming and evangelizing a rude, ignorant and intemperate collection of people, such as very often gather about iron works in this country. They are exhibited as entering on their mission with a resolute purpose, and steadfastly adhering to principle until they have overcome every opposition, and completely won those who were most prejudiced against them. The illiterate and immoral crowd are transformed into a condition of moral respectability. It is only a tale, but it illustrates what may be done by patient consistent effort. We need just such lessons carried into execution, and there are abundant opportunities to practice them. The reading of the volume may stimulate to such noble action.

AMERICAN TRACT SOCIETY, 1512 CHESTNUT ST., PHILA.

God's Word Man's Light and Guide. A course of Lectures on the Bible, before the New York Sunday School Association, by Rev. Drs. Taylor, Briggs, Storrs, Crosby, Booth, Porter, Boardman, Washburn, and Simpson. pp. 275. 1877.

This volume, as its title indicates, is made up of Lectures delivered before the New York Sunday School Association. These Lectures were delivered during the past winter by distinguished clergymen of different Churches. The subjects discussed are of great importance. They are: "The Inspiration of the Scriptures; The Languages of the Bible; The Unity and the Variety of the Bible; Ancient History in its connection with the Old Testament; The Adaptation of the Bible to the Universal Needs of the Soul, and the Witness of Christian Men to its Divine Authority and Power; Miracles and Prophecies which show the Bible Divine; Method of Jesus Christ as Teacher; The Right and Responsibility of the Christian Conscience in the Study of the Scriptures; Majesty and Holiness of the Bible. The discussions of the several topics are necessarily limited, but the names of the authors are a sufficient guarantee for at least a respectable presentation of the subjects. They are very unlike in style, and unequal in merit, yet as a whole the volume is one that will do good. Its publication by the American Tract Society will no doubt secure for it, as it deserves, the widest reading.

Rowland Hill: His Life, Anecdotes, and Pulpit Sayings. By Vernon J. Charlesworth. With an Introduction by C. H. Spurgeon. pp. 297. 1877.

This new volume on Rowland Hill, the eccentric but distinguished preacher, will be read with pleasure and profit. It embraces a bio-

graphical Sketch, Anecdotes, Pulpit Sayings and Illustrations, Sermons, etc. Whilst Rowland Hill cannot be commended as a model for ordinary preachers, there is much in this volume which candidates for the ministry, and those already in the office, may study with profit. The volume will be found very entertaining as well as instructive.

Rowland Hill was distinguished for substantial excellencies of character, as well as for his eccentricities, and the former were such as to balance the latter. The difficulty too often is that men have eccentricities alone, and some mistake the eccentricities for the substantial worth. His eccentricities amuse, but they are not to be imitated by those who have not his whole character. As a whole, he not only amuses but he instructs. He is one of the men who has left behind him a fragrant memory. Possessed of a large measure of common sense, great sagacity, native humor, firmness of resolve, and a courage that knew no fear, he was a true and valiant soldier of Christ. He fought battles for truth and righteousness in times that often tried men's souls. A little of his spirit in the ministry of the present day might add to its efficiency.

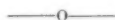
The Romance of the Streets. By a London Rambler. Sixth Edition. pp. 270. 1877.

This volume gives life pictures of what may be seen in London, or rather what the author did see and experience, in his effort to do good among the outcasts of London. The table of contents will suggest what is to be expected. London Arabs; Jack Ketch's Warren; Sunday Night in the Taverns; The Subjects of Misfortune; The Drunkards; London Thieves; Patient enduring under difficulties. It is a volume of thrilling and painful interest, from which may be learned much of the vices and miseries of our large cities, and how greatly they need the purifying influence of the Gospel. Can Christian nations be truly called Christian, while so much vice and poverty and sin and wretchedness continue to exist in the very heart of them? We need to begin again at Jerusalem.

The Divine Rule Concerning Giving, or the Christian Use of Property. A Sermon. By Rev. L. A. Gotwald, Pastor of St. Paul's Ev. Lutheran Church, York, Pa. S. H. Spangler, Printer. pp. 28. 1877.

A thoughtful, plain and earnest presentation of a very important subject, and calculated to do good.

CONTENTS OF NO. IV.



Article.	Page
<p>I. OF REPENTANCE,.....</p> <p style="text-align: center;">By S. W. HARKEY, D. D.</p>	<p>485</p>
<p>II. THE LAIC PRIESTHOOD,.....</p> <p style="text-align: center;">By Rev. L. M. HEILMAN, Harrisburg, Pa.</p>	<p>505</p>
<p>III. MISDEVELOPMENT OF THE LUTHERAN CHURCH IN AMERICA,.....</p> <p style="text-align: center;">By Rev. Prof. E. F. GIESE, Carthage College, Ill.</p>	<p>517</p>
<p>IV. REV. DAVID F. BITTLE, D. D.,.....</p> <p style="text-align: center;">By Rev. G. DIEHL, D. D.</p>	<p>541</p>
<p>V. WHAT WE ARE TO LIVE ON,.....</p> <p style="text-align: center;">By M. VALENTINE, D. D., President of Pennsylvania College.</p>	<p>571</p>
<p>VI. THE NATURE OF LANGUAGE,.....</p> <p style="text-align: center;">By Rev. ALLEN TRAVER, A. M., Dresden-on-Seneca-Lake, N. Y.</p>	<p>588</p>
<p>VII. THESES ON THE GALESBURG RULE,.....</p>	<p>595</p>

VIII. LITERARY INTELLIGENCE,..... 614

AMERICAN. — Biblical and Theological — Philosophical and Scientific — Historical and Biographical — Poetry — Miscellaneous.

BRITISH. — Biblical and Theological — Scientific and Philosophical — Historical — Miscellaneous.

GERMAN. — Biblical — Systematic — Historical — Miscellaneous.

IX. NOTICES OF NEW PUBLICATIONS, 618

Bibliotheca Symbolica Ecclesie Universalis—History of Materialism—Oriental Religions—Home Worship—Modern Philosophy—The Religious Feeling—Epochs of Modern History—Law for the Clergy—Dreamings of the Waking Heart—The Christian Life—The Homilist—The “Higher Life” Doctrine of Sanctification—The Story of the Bible—Autobiography of the Rev. William Arnot—Moore’s Forge—God’s Word Man’s Light and Guide—Rowland Hill—The Romance of the Streets.

PERIODICALS.

The Foreign Quarterlies and Blackwood have come regularly, and have furnished a rich variety of learned, entertaining, and instructive articles. Harper’s periodicals show no abatement of merit, but improve year by year. Littell’s Living Age continues to furnish a very wide range of choice reading from the best writers of the age. They all sustain their high reputation, and deserve a wide circulation.

